THE Mennonite Quarterly Review

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EDITORIAL

From the very beginning the Anabaptist Movement purposed to bring the whole of life under the Christian ethic. It rejected the sharp division between faith and life which was set up by the reformers and achieved a higher synthesis of both in the way of life which it espoused both for the Christian individual and for the Christian community. The Anabaptist ethic not only insisted upon a Christianization of all behavior, including economic behavior, but also insisted that all the forms of social and economic activity and relationship, to which the Anabaptist individual or the Anabaptist community were a part, should be made to serve the highest value, namely, the religious experience. The Christian brotherhood was to be the framework within which all human activities were to function and to which all secondary values should be subordinated. The end was to be the brotherhood of believers, and fellowship with Christ. In such a brotherhood economic activities and values could be only means, not ends. Modern civilization, with its uniformitarian pressures, makes the maintenance of such a genuine Christian brotherhood very difficult. In fact Christian brotherhood has almost ceased to exist, even in those groups which were originally founded with the primary purpose of creating and maintaining a brotherhood in the true Christian sense. The Mennonites of America have resisted this pressure but are beginning to show signs of surrender. As is often the case, it is the economic aspect of life which is proving to be the Achilles heel, for the economic tie-up with the "world" is one of the most dangerous and insidious foes of Christian brotherhood. On the other hand mutual aid and co-operative economics within the framework of the Christian community have often served as a strong defense against this enemy, particularly among the Mennonites of Russia and North America.

We present in this issue two thought-provoking articles which treat of the danger to the Mennonite brotherhood arising out of the economic problems of the group and offer practical suggestions to meet this danger. The first article, by J. Winfield Fretz, known to our readers through his study of "Mutual Aid among Mennonites" which was published in the January and July, 1939, issues of the Review, deals largely with the effect of the country-to-city movement among the Mennonites. The second article, by G. F. Hershberger, proposes concrete measures to maintain the rural Mennonite community. Both agree that the maintenance of the Mennonite rural community is vital to the perpetuation of the Mennonite group and its unique contribution to our modern society. This fundamental thesis may be challenged, but the creative thinking upon which it is based is a valuable contribution. It points the way to a rich field of study, Mennonite sociology, which has been much neglected, but in which Mennonite scholars of today have an unusual opportunity to serve their group.

The valuable annual survey of attendance at Mennonite schools and colleges by Silas Hertzler, and the fourth installment of the Palatinate Mennonite Census Lists complete the current Volume XIV.

Harold S. Bender.

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MENNONITES AND THEIR ECONOMIC PROBLEMS

J. Winfield Fretz

It is my purpose in this paper to discuss three aspects of a contemporary social and economic problem confronting the Mennonite Church. The problem is that of the church's responsibility for its unemployed and irregularly employed members. The three major points of the discussion are: first, an analysis of the problem; second, a historical perspective on the problem and third, a suggested solution for the problem. The underlying assumption throughout this discussion is that the church has a positive responsibility for the economic and social welfare of all its members. The term, "Mennonite" will be used throughout to include all branches of the denomination since there are few basic differences between the numerous branches.

The Problem

According to the *Census of Religious Bodies* for Mennonites taken by the United States Government in 1936, eighty-seven per cent of the Mennonites in this country are classified as rural people. This means that the great majority of the Mennonite people live on farms or in small towns and villages which are dependent upon the agricultural economy immediately surrounding them. One can thus

say that the welfare of the Mennonite Church is intimately related to, and dependent upon, the welfare of American agriculture. Because of this close relationship it is necessary to know what is happening in the field of agriculture to be able to understand the root causes of a problem confronting the church.

There are several clearly recognizable trends in the field of American agriculture today. First, and most evident is the increasing mechanization that has been taking place in the past three decades. Horses have given way to tractors and hand machinery to power machinery. The significance of this fact for the farmer is that it requires a greater capital outlay. Horses could be raised on the farm while tractors can not, horse feed too can be raised while tractor fuel cannot. Modern machinery is also more difficult and expensive for the farmer to repair than the horse drawn and hand operated machines of a former day. Not only does modern mechanical equipment on the farm require a heavy capital outlay, but it reduces the amount of labor and thus increases the number of unemployed. The latter point will be discussed at greater length later.

A second major trend in American agriculture is the increasing industrialization of farming. Another name for industrialization is large-scale farming. This trend is caused in part by the mechanization. Ever greater acreage is required to earn enough to pay for the high cost of the power machinery and farm implements. The same things are now happening in agriculture that have in previous generations been occurring in industry. One man operating a machine can do the work of five, ten or twenty working by hand. The small independent farmer, like the small merchant and manufacturer, is being pressed harder and harder, and often squeezed out entirely, while the large scale operators, both in agriculture and industry, move upward toward centralization and capitalistic control.

A third noticeable trend in agriculture is the rapidly growing tenant class. This trend is not unrelated to the two previous trends. Figures as to the number of farms operated by tenants are available by decades as far back as 1880. In that year only 26 per cent of all the farms in the United States, including the share-cropper holdings in the South, were operated by tenants. By 1935 the national rate of tenancy had increased to 42 per cent. In Iowa, one of the richest corn belt states and one in which approximately 5,000 Mennonites live, the rate of tenancy increased from 24 per cent in 1880 to 47

per cent in 1930. Turning to the wheat states, the percentages for Kansas during these same years rose from 16 to 44 per cent, while for North Dakota the percentages rose from 2 to 39 per cent. In some of the southern states the percentages of tenancy rose to as high as 60 and 70 per cent while in the States of New York and Maine the rates of tenancy in 1930 were as low as 14 and 7 per cent respectively.[1] While there are no specific figures available to show the amount of tenancy among Mennonite farmers, no one will doubt that they have been affected by this general trend. All of these figures go to show that the American ideal of every farmer owning his own land is not being realized but actually going in reverse. An increasing tenancy rate signifies an increase of absentee ownership. These absentee owners or landlords are very often business and professional men, and corporations such as banks and insurance companies who have their headquarters in cities and towns instead of the local community. The tenant seldom has the same interest and devotion to his rented home as does the owner who lives in it. It is also much more difficult to build community spirit and organizations for mutual welfare when neighboring land owners live in distant cities and have differing interests. An increasing tenancy rate in any region is cause for community concern and the implications of such a situation for the church are numerous and evident.

A fourth major trend in American agriculture today is that of an ever increasing unemployment. This is especially true of young people. In families where there are more than two or three children there is bound to be a problem of unemployment on the average-sized American farm equipped with modern machinery. This point is so self-evident that it needs very little elaboration. Every year for the last twenty years there has been a greater migration from farms to cities than vice versa. Only in 1932 was the migration from cities to farms greater than from farms to cities. During some years the annual cityward migration exceeded the migration to rural areas by more than a half million.

Mennonites and the Agricultural Trends

We have pointed out four major trends that are clearly recognizable today in the field of agriculture. These trends characterize

1. Baker, O. E., Barsodi, Ralph, and Wilson, M. L., *Agriculture in Modern Life.* New York, Harper and Brothers, 1939, p. 46. (Estimates by M. M. Regan, Bureau of Agricultural Economics).

agriculture throughout the nation in general. The question of immediate concern to us is how these trends affect the Mennonites. Practically nothing has been done by way of gathering statistical material to show how these national trends have affected the Mennonites. Nevertheless, a casual study of the problem will reveal that Mennonites have been vitally affected along with other rural groups. Only the more conservative branches of the Mennonites, such as the Amish, have not been noticeably affected.

Every year there are hundreds of Mennonite young people leaving the rural areas for the towns and cities. A very high percentage of those leaving do so, not because they dislike farming and country life, but because they find no opportunity to earn a living. Mechanization and industrialization of farming as well as other causes have created a farm tenancy and unemployment problem among the Mennonites as well as among non-Mennonites. Mennonites have a good reputation as farmers. They have a long tradition of being agriculturalists. They ought to continue this tradition. The way to continue it is to see that the coming generations follow in the occupational footsteps of their fathers. Perhaps the majority of Mennonite young people today are continuing to uphold the tradition of their fathers in maintaining agriculture as their life work, but there is a large minority of Mennonite young people who are not continuing this tradition. The reason is that many of them do not have the chance. The initial costs of farming are high. The cost of land is often out of proportion to its earning power; machinery is expensive to buy, to repair and to replace; taxes are often exorbitantly high and marketing facilities poor. How then is a young man who wishes to begin farming, but has only limited capital, going to begin?

The problem of raising capital today is very difficult. Those whose parents are able to establish them with a minimum of live stock and equipment, of course have a great advantage. But there are thousands of parents who cannot give their sons such a start. These sons must look for help in other fields. There was a time when it was fairly simple for Mennonites with good reputation and character, to go to a local bank and borrow money with very little security. Today this is impossible in spite of the fact that banks are everywhere flooded with thousands of uninvested dollars. The qualities of honesty, thriftiness and industriousness are no substitutes for material security today. Virtues count for little. The

thing of primary importance to the creditor is not what you *are* but what you *have*. He wishes to know how much equity and security you can offer and how high a rate of interest you are willing to pay for the use of his money. The young man who is not already well supported can thus not hope to obtain much capital from local financial institutions. It has also become increasingly more difficult, and often entirely impossible, for young men to borrow the necessary capital from members of their own brotherhood who are financially able. It is regrettable, but true, that in all too many cases within the brotherhood of the Mennonite churches the standards of the secular world have been adopted with regard to financial matters. Many of the congregations have completely denied that they have any responsibility for the economic welfare of their members.

What then is happening to those Mennonite folks who have never had an opportunity to settle on land, or if settled and dispossessed are forced to leave the land? There have been two chief avenues of escape from their plight. Both of the avenues lead them from the farm. One of these roads is the path of education. Each year a large number of the agricultural unemployed seek an opportunity for service by enrolling in schools of various kinds. Some go to denominational colleges, others to state universities, Bible institutes, business colleges, academies, and technical schools of one sort or another. The second main path that leads from the land is that which leads toward industrial towns and cities. Here work is sought in factories, shops and stores chiefly as unskilled and untrained laborers. A considerable number of Mennonite girls find employment as domestics in private homes in the cities. It is not my contention that every Mennonite young man and woman must stay on the land and become a farmer just because farming is a Mennonite tradition. There are other noble and necessary avenues of service. It is, however, my contention that those Mennonite young men and women who want to engage in farming as a life activity should be given encouragement and opportunity. This, not only because it is a way of carrying on a worthy tradition, but also because it is a way of prolonging and strengthening the life of the Mennonite Church.

It is the contention of the writer that a high percentage of those Mennonites who leave the farm and find work in non-agricultural pursuits are lost to the Mennonite Church. This statement is made on the basis of a study that was made of the Mennonites who came

to the city of Chicago.[2] It was discovered in this study that some retain their memberships in the home church for many years but they do not support them. Many join churches of other denominations and become active in them while there were some who had not affiliated with any church and claimed not to attend any. Out of one-hundred and fifty Mennonites with a rural background who came to the city of Chicago it was discovered that less than ten per cent were participating or attending any of the eight Mennonite churches in the city. The one hundred and fifty here accounted for are by no means all the Mennonites in this city but there is evidence to show that those not accounted for in this study are not in Mennonite churches.

The clearest evidence that the Mennonite Church has not held its members when they have moved to cities is the fact that there are very few self-supporting churches in any of our large cities whither Mennonites have been migrating over a period of many years. It is also significant that a large percentage of the members of the Mennonite city churches are of non-Mennonite stock. This is very well illustrated in the case of the eight Mennonite churches in the city of Chicago. With a total membership of approximately seven hundred in the eight churches only about seventy or ten per cent are of rural Mennonite background. Chicago is only one city to which Mennonites have migrated. If what has happened in Chicago is characteristic of other cities throughout the United States and Canada, one can readily see how large a percentage of Mennonites in cities have been lost to the church.

Many of those individuals who came to the cities as professional men, business men or laborers were among the most intelligent and capable men in their home communities. They should, by virtue of their natural talents, have become strong leaders within those Mennonite churches already established or should have organized new ones. Actually, many of these men joined churches of other denominations or no church at all. A long series of questions regarding their attitudes toward the Mennonite Church revealed that many had no interest in the Mennonite Church as a separate denomination. A large majority of those questioned also indicated that they no longer held to many of the traditional principles of the Mennonite Church.

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2. Fretz, J. Winfield, *Mennonite Churches and Missions in Chicago,* unpublished Chicago Theological Seminary B.D. Thesis, 1940.

The discovery of these facts suggested two things to me. It impressed upon me the disruptive influences that a city environment has on the Mennonite ideals and teachings and therefore, on the church itself. The urban soil is not the kind of soil in which the Mennonite Church can grow. It is literally true that the city soil is too hard, stony and shallow for Mennonite ideals to take root. The corrupting influences of the city have choked out much of the seed there sown. The ideals of family life and the ideals of neighborliness and Christian community relationships as practiced by the Mennonites in the rural areas undergo terrific tensions when Mennonites move to the cities and in fact are often completely destroyed. If these observations are true it would seem proper to take some positive steps to discourage further migration of Mennonite youth from farm to city.

A second suggestion that comes to me as a result of the foregoing observations is the need of teaching Mennonite principles to all those young and old within the fold of the Mennonite fellowship. Perhaps the reason why so many of the Mennonites lose interest in their church as soon as they move from the shelter of home and community, is that they are not deeply grounded in the essentials of their religious faith. Can it be that these essentials have been lost sight of or too much taken for granted? Is it possible that too much emphasis has been placed on trivialities; on externals and perhaps on an imitation of other churches so that we have lost sight of our uniqueness and our God-given function?

This brings us back again to the main theme of this discussion, namely, the responsibility of the Mennonite Church for its unemployed and irregularly employed members. In order to see why the church must face this responsibility we must understand the nature of the Mennonite Church as a social group. It is this point that we shall now discuss.

The Historic Concept of the Church

Mennonites are the direct descendants of the Anabaptists and as such have incorporated and preserved many of the principles and teachings of the Anabaptists. It is very important to notice that the Anabaptist definition of a church was decidedly different from that of the other Protestant churches of the Reformation. The Anabaptists wished to reproduce a community embodying the religious beliefs and social practices of the primitive Christian community

at Jerusalem. The Sermon on the Mount served as their constitution, while the Bible, especially the New Testament, was their handbook and guide for all spiritual and practical matters. The exemplary life and the noble teachings of Jesus were the one pattern which all Christians were to strive to imitate in deed and in thought. The Anabaptists thought of the true church as a Christian brotherhood, a communion of saints, a fellowship of believers. God was the living Father of this brotherhood and all the believers were His children, and as such were to show Christian love toward one another as brothers and sisters in a human family would. Melchior Hoffman, an early Anabaptist, expressed this idea in a letter he wrote to assist in the organization of a new congregation. He said: "God's community knows no head but Christ. No other can be endured, for it is a brother and a sisterhood. . . ."[3]

This concept of the church was not an economic or a political theory, it was a spiritual vision. The central idea was that the church, being composed of adult men and women who had fully consecrated their lives to Christ, should set up an exemplary community. They were to live not after the ways of the secular and pagan world but after the will of God and the Spirit of Christ. To join the brotherhood meant far more than subscribing to a theological creed. It meant that one would henceforth live solely in accordance with the guidance of the Holy Spirit as directly revealed by God and as taught in the sacred Scriptures. The member of the brotherhood was one in whom the spirit of Jesus ruled every relationship of life. No sharp lines were drawn between the various activities of life, so that some were labeled as secular and some as sacred. All of life was sacred. There was no separating of religious activity from political, social, and economic. To be a converted man and join the Christian fellowship called for a change of the whole of life. Because of this spiritual conception of the church, the Anabaptists and their descendants the Mennonites, have often been referred to as "communities of the spirit." While they were God-conscious and pious people believing that the Kingdom of God would some day be established, they did not expect a miraculous transformation of their own society into the Kingdom. All evidence points to the fact that they believed in a partnership with God. They upheld the dignity of man and acted on the theory that marvellous

3. Lindsay, T. M., *A History of the Reformation*, New York: Scribners, 1907, p. 237.

works could be done by Christian men and women who were completely consecrated to God and willing to be directed in all their efforts by Him. They believed that communities composed of Christians should be different from those composed of non-Christians or semi-Christians. It was for this reason that they tried to apply the spirit of Christ in the economic affairs of everyday life.

In order to accomplish this individual and social transformation, the Anabaptists, and today the Mennonites, taught that the true church should be composed of believers only. This accounts for the opposition to infant baptism. Believers were those who joined the brotherhood only after they had reached the years of accountability and had a personal religious experience. Such Christians could be expected to live a devoted and Christ-like life because they had joined the church not as innocent babes, but as adults who had voluntarily chosen this lofty road and this consecrated group of believers. This new community was to be separate from the world. The term separation was not always interpreted as spatial separation such as the Hutterians practiced. It was rather thought of as a different kind of behavior from the world, a behavior that took its manners and customs not from the secular world, but from Christian standards that were derived from the Scriptures.

The Anabaptists and early Mennonites were all strongly inclined to emphasize the claims of the poor on the richer members of the community. This is well illustrated in the words of Balthasar Hubmaier, one of the early Anabaptist leaders, who said that if anyone within the church was in need it was the duty of one brother to share his goods with the other. Langenmantel, another influential leader in Augsburg, said on this point:

> "The highest command of God is love. 'Love the Lord thy God with all thy heart and thy neighbor as thyself.' In the community no one ought to say 'mine, mine' it is also the brother's. A community where one is rich and another is poor belongs not to Christ."[4]

Some of the Anabaptists, such as the Hutterites, even went so far as to claim that the only true Christian community would be one in which all things were owned in common. Whatever the particular shade of Anabaptism, they all seem to have had a strong sense of social responsibility. Not only did they consider it their Christian duty to help the needy but they loaned money to their brethren without interest charges, indeed the charging of interest was con-

4. Lindsay, *op. cit.*, p. 441-442.

sidered usury. Money was loaned for the benefit of the borrower, rather than the lender. Property, they insisted, belonged to God and for this reason it must be freely used for the good of all. They conceived themselves in the position of stewards, under solemn obligation to administer the Lord's possessions for the highest good of mankind.

The Reformation radicals, as the Anabaptists were often called, have been referred to as "Communities of the Spirit." They, like the early Christians, were concerned with making the religion of Jesus vital in their everyday lives. Profound theologies and elaborate creeds and rituals were of little concern to them. They frowned upon such matters as useless, vain, and superficial. They were rather concerned with the establishing of vigorous religious communities that were spontaneously and divinely inspired. Churches were to be Christian fellowships earnestly bent on demonstrating the "good life" for the glory of God and as an example to a pagan world. This spontaneity was the result of direct inspiration by the Holy Spirit. The doctrine of the "inner light" or illumination by the Holy Spirit was a vital principle in the early Mennonite Church. This is illustrated by Hans Müller who was brought before the magistrate for disobedience to the state. His answer was:

> "Do not lay this burden on my conscience, for faith is a gift freely given by God, and is not common property. The mystery of God lies hidden like a treasure in the field, which no one can find except he to whom the Spirit shows it. So I beg you servants of God, let my faith stand free."[5]

When a person was possessed of the Holy Spirit he was expected henceforth to take on newness of life, a life wholly devoted to the service of God and his fellow men. A man possessed of the Spirit was no longer bound to the civil law because the authority of the Holy Spirit was considered to exceed, and at the same time embrace, the civil law. This is why the Anabaptists and Mennonites always insisted on placing conscience above civil law. The one was the product of man while the other was the voice of God and there was no question in the true Christian's mind which one should be obeyed. It was the Holy Spirit that changed men's personality, that gave them courage in the face of danger, that lightened the cares of the world, and that provided the sustenance of life beyond which bread

5. Jones, Rufus, *Studies in Mystical Religion.* New York: Macmillan, 1923, p. 388. The Anabaptist "inner light" was however not the same as the Quaker "inner light." It was more closely related to the Word of God.

and water could sustain one. And most important of all, it was the Holy Spirit that bound the members of the brotherhood into a common body of Christ.

A major principle of the Mennonite Church has always been the centrality of Christ. While there have been various interpretations of the theological aspects of Jesus's life, there has always been common agreement to the effect that His life and teachings were the ideal pattern upon which members of the brother and sisterhood were to build their lives. The Spirit of Jesus is at the very heart of the Mennonite conception of church and community. Christ's repeated references to the Kingdom of God "on earth as it is in Heaven" was a goal the Anabaptists and early Mennonites aimed at in their religious and social organization. The centrality of Christ in the Mennonite Church accounts for such principles as nonresistance, opposition to swearing of oaths, rejection of capital punishment, separation of church and state, objection to settling disputes between brethren in court, the doctrine of the simple life, and the principle of love as a complete way of life. These Mennonite communities could rightfully be referred to as "communities of the spirit" because the members were seriously trying to imitate the life and the teachings of their Master in their every activity of life.

A principle no less important than the one just mentioned was that of the centrality of the Bible. This principle was, however, not unique with the Anabaptists. It was characteristic of all Protestant groups. The thing that was unique about the Anabaptists and their direct descendants, the Mennonites, was their extreme emphasis on the New Testament and especially the Sermon on the Mount. It is in this portion of Scripture that one finds the basis for most of the Mennonite principles enumerated above. Sometimes the Bible was considered the primary authority and the Holy Spirit secondary, while at other times and in other groups the order was reversed, that is, the Holy Spirit was considered the primary source of truth and light and the Bible was simply a witness to this direct revelation. In all groups, however, the Bible was considered an essential guide in the life and faith of a Christian.

A further vital principle of great importance to the early Mennonites, but now seldom mentioned, was the doctrine of the suffering church. This is true from the very earliest beginnings of the Anabaptists in the time of Luther. Thomas Münzer criticized Luther on this point for preaching only half of Christ, the "honey sweet"

but not the "suffering" Christ. Münzer insisted that salvation was possible only by experiencing the cross in one's own life. He taught that the suffering that comes from bearing the cross cleanses the soul and prepares it for the Spirit of God to enter in its fullest glory. Only he who has walked the way of the cross can truly understand the Scriptures and really know God, said Münzer. In this matter he spoke for the great majority of Anabaptists even though in other matters his teachings were firmly rejected. The principle of the suffering church was of great value in enabling the brotherhood to endure centuries of persecution and yet retain loyalty to its principles. It accounts in part for the willingness and even eagerness on the part of many to die a martyr's death.

The attempt on the part of the Anabaptists to teach a vital religion that affected one's economic as well as spiritual life, that promoted freedom and equality among all believers, and that emphasized toleration and forbearance for those who held different opinions, accounts in a large measure for the powerful attraction this movement had for the common man. It meant something to become a member of a religious fellowship where all were looked upon as equals, where each man could read and interpret the Scriptures as he was led by the Holy Spirit, and where he felt a certain amount of security because of the concern of the entire group for the welfare of each member in that group.

Throughout the course of history since the Reformation many of the principles of the Anabaptists have been accepted by other denominations within Protestantism. Carl Heath says that the Anabaptists are the well-spring out of which sprang all of the non-conforming bodies and spiritual and democratic movements of present day Europe and America.[6] No one can deny that the ideas of the Anabaptists have had a far reaching effect upon our present civilization. But while certain ideas and principles were widely adopted, it must be said that the social structure and the conception of church or community was never widely accepted. The larger Protestantism never accepted the definition of the church as a "community of the Spirit," as a "religious fellowship," and as a "brotherhood of believers" as given by the Anabaptists and Mennonites. The reasons why it did not accept this definition is an interesting study in itself

6. Heath, Carl, *Social and Religious Heretics of Five Centuries.* London: 1936, p. 98.

and a subject for separate investigation but we cannot engage in it here.

The Mennonite Church Today and Tomorrow

The principles of the Anabaptists and early Mennonites as hastily sketched on the preceding pages are extremely important because it is these same principles to which a large share of the Mennonite Church still subscribes today. The majority of Mennonites in America today are still settled in rather compact communities with the church at the center of community life. All Mennonites still hold to the absolute authority of the Scriptures and to the centrality of Christ as their guide to their life and faith. Such teachings as the direct inspiration by the Holy Spirit and the doctrine of the suffering church are still adhered to in theory but are not vigorously taught in most branches of the church. The doctrines of separation from the world, refusal to hold public office and to take the oath are still widely taught, especially in the more conservative branches of the church. The doctrine of nonresistance is still vigorously taught in every branch of the larger brotherhood. It must be said, however, that many members have "inherited" their beliefs and practices rather than having arrived at them through personal experience and struggle. The more liberal wing of the Mennonites has gradually come to lose some of the traditional practices and principles.

It is the neglect of the principle of social responsibility within the Mennonite Church, that is, the idea that the welfare of one member becomes the concern of all, which accounts in part for the great annual loss of members to the church. It is also partly on account of the neglect of this principle, it seems to me, that the problem of unemployed Mennonite youth is such an acute one today. Mennonites have frequently been so possessed with "rugged individualism," the desire for personal achievement and prosperity, that they have lost sight of their Christian responsibility to fellow members of their religious brotherhood. The situation confronting the church today, while difficult, is however not hopeless. The Mennonites possess many of the necessary spiritual, intellectual, and material resources with which to solve many of their problems.

Mennonite communities at present have some of the basic qualifications for a successful and desirable religious community. They are composed of individuals with comparatively homogeneous racial, religious, occupational, and cultural backgrounds. They have de-

veloped and practiced some of the desirable habits of honesty, industry, frugality and piety. They have attempted, either consciously or unconsciously, to build a society in their own small spheres on the basis of a religious fellowship. The amount of crime and social disorganization has been held at a minimum, while health and morality has in most cases been on a commendable plane. E. G. Homrighausen has rather clearly stated what it takes to make an ideal community:

> "True community or society is attained when and where men are evaluated by a standard that places them all in judgment, when men seek a common grace, and are bound to their brothers by a sense of mutual responsibility, and when they seek to fulfill their calling in life more than they seek to fight for their rights."[7]

If there is anything characteristic of Mennonite communities it is these very things; a sense of standing in judgment at the mercy of a power greater than any man, a sense of mutual responsibility for members of their group, and a sense of fulfilling their calling rather than fighting for their rights. For hundreds of years this sense of mutual responsibility has had significant economic and social effects in Mennonite communities because it has served as a check against extremes of inequality. Aldous Huxley points out how important a factor this is in the building of a successful community.

> "Impediments to bridge-building will be . . . fewest in communities where the principles of self-government are most widely applied; where responsible group life is most intense, and where inequalities of income and education are small. . . . The most propitious environment for equality is constituted by a society where the means of production are owned co-operatively, where power is decentralized, and where the community is organized in small, interrelated, but as far as may be, self-governing groups of mutually responsible men and women."[8]

In the early part of this paper we discussed the problem facing the Mennonite Church today. We next looked into the past to see what the traditional views of the church were on such things and what methods she had devised to handle them. We have also briefly indicated what some of the resources of the church are and what the requirements are for a successful religious community of the future. With these discussions in mind let us now proceed to discuss a few practical suggestions as to how the Mennonite Church

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7. Homrighausen, E. G., *Varieties of American Religion,* Braden, N. Y. 1936, p. 103.

8. Huxley, Aldous, *Means and Ends,* Harper and Brothers, New York. 1937, p. 194.

might meet the crucial problem which confronts it today and at the same time be true to its historic religious principles and perform its God-given function. The Mennonite Church owes this contribution to itself, to the society in which it lives, and to its Almighty Creator and Preserver for whom it exists.

A Suggested Solution to the Problem of Unemployment

We have said that the Mennonite Church faces the problem of how to provide livelihoods for many of its young people who are unemployed or irregularly employed. Also how to provide opportunity for those who wish to live and work in rural communities but at present have no such opportunity. We have also said that by virtue of its historical definition or concept of the church the Mennonite Church has the responsibility of looking after the welfare of all its members. How then is the church to meet this responsibility? How can the problem be solved? The answer is not a simple one. It requires more than the mind of one man to solve it. But in order that we may do more than merely state the problem and analyze it, a concrete suggestion will here be advanced in the hope that it will lead to deeper thinking, serious discussion and eventually, decisive action.

Since Mennonites are by tradition and experience chiefly farmers and laborers and since most of those young people about whom we are concerned prefer to remain on the land, it is only natural to think of solutions that lie along agricultural lines. The suggestion here made is in keeping with the historic teaching and principles of the Mennonite Church and its way of life, and it is in line with what is conceived to be the highest and best in Christian community building.

The proposal here made is that a central committee, composed of representatives from the various branches of the Mennonite Church, be formed for the purpose of dealing with the whole problem. The committee could be organized in the same manner and the same spirit in which the central committees on relief and peace were created. This problem is of such significance both for the present and the future of the Mennonites that it can only be adequately dealt with if it is attacked unitedly. The precedents set by the peace and the relief committees betoken what effective work can be accomplished through united efforts.

The need of the hour is the purchase of more land and equipment to establish those individuals with whom we are here concerned.

There are at the present time numerous areas throughout the United States where land can be bought in quantities of several thousand acres and at reasonable prices. The proposed committee is not to be understood as simply another relief committee to provide for the Mennonite unemployed in this country. It is rather to be thought of as a committee of mutual aid for purposes of guiding and administering certain economic activities. It should be the duty of the committee to raise the funds with which to buy the land and equipment. These funds should be raised within the Mennonite Church. The funds raised should be considered as investments and not as outright gifts of charity. It should be the duty of the committee to determine the conditions under which loans would be made. It should also be responsible to supervise the settlement of land, investigate marketing facilities, and in general to organize and oversee the entire new community. This could be done through an appointed representative. These colonization efforts would require much serious planning and forethought. In the past many of the Mennonite settlements have failed because of their "hit or miss" arrangements. In order to be successful, colonies must be sufficiently large to provide the proper morale and yet not too large to be unmanageable. If the settlements are too small there is often insufficient leadership, and when a few members become discouraged and leave, the whole group may easily give up hope and one by one families move away and go their own way until the entire colony becomes extinct or at least loses its identity as a Mennonite community. On the other hand, if the communities are too large they may suffer from internal dissensions and jealousies among the leaders. It has been suggested that communities varying in size from twenty-five to fifty families are likely to be most successful.

It is very important that the establishment of such communities be guided by religious motives and a spirit of Christian brotherly love. Not only should the raising of money to buy the land be a mutual endeavor but the entire life of the community should be organized with the aim of working together as a Christian brotherhood. Some of the expensive farm machinery could thus be owned by a group of farmers, the major tasks such as haying, harvesting, and slaughtering might be done co-operatively in order to eliminate excess labor costs and at the same time promote good will and community spirit. Other activities such as grain storage, feed mills, creameries, oil and gasoline supplies, groceries, medical care, and

recreational facilities could all be provided on a mutual aid basis. This is actually the situation at the present time in a few of our established Mennonite communities.[9] Also we have much precedent for this type of endeavor in the Mennonite village life of Russia in earlier generations. These Russian Mennonites, many of whose descendants are now in America, and in some cases among those who need help to become established on land, had mutual aid activities in such matters as banking, fire insurance, care of orphans and widows, stock buying and breeding, care of the aged and poor, hospitalization, and land settlement funds for the young. The last named activity is of special interest to us at this time because it illustrates perfectly the proposals here made.

In many of the Russian Mennonite communities during the nineteenth and early twentieth centuries, when a new area of land was opened for settlement, a very intelligent and farsighted method was used in occupying the land. Any married Mennonite couple having no other farming land was entitled to one farm on the new land. It was the general custom for parents to equip and finance the young people in their endeavors. If they were unable to do so, the couple was given a start at the expense of the brotherhood or the church. This money was provided for just this purpose in advance. The money was advanced on a loan basis and when it was paid back over a period of years it was again put into the common fund for future purchases. The conditions of repayment and the rate of interest, if any, were democratically determined by the community. In this way young people were given a definite opportunity to begin life "on their own." This system gave them a chance to assume the responsibilities of adult citizens in both church and community life. One of those who appreciated the significance of this practice among the Russian brethren has the following comment about it:

> "If the children and their children's children were left to individually provide for themselves as best they could, they, having no means of their own to start anywhere, would drift singly, or at best in insignificant little groups, into all directions of the wide world and finding no useful application of their bodily strength, sink there into lamentable wretchedness and misery. . . . They would lose all their church connections and their entire rooting in Mennonitism and whereas their fathers and grandfathers would sit in churches and worship, they most likely would be in moral sloughs; if left to themselves, their proletarianization would be almost certain, but by way

9. Fretz, J. Winfield, "Mutual Aid Among the Mennonites" *Mennonite Quarterly Review* Vol. 13, No. 1 and No. 3, January and July, 1939.

of mutual aid activities the situation could be met honorably and the young people would get a chance to become respectable citizens."[10]

It was this kind of intelligent provision for her youth that enabled the Mennonite population in Russia to grow within the course of a single century from a desperately poor immigrant group of 8,000 to a generally prosperous population of almost 45,000. (It is important to note that this increase is a natural increase, that is, an excess of births over deaths. There was absolutely no proselyting or conversion among the Russians. The increase that might have come from other Mennonite immigrations into Russia throughout the century was small.) At any rate we have here an illustration, taken from the experience of our own Mennonite brethren in history, which shows how the problem with which we are now faced was once solved.

A corollary suggestion to that of establishing young people on land is that of the possible advisability of establishing small cooperatively owned village industries in the newly established farming communities. The value of such industries would be to provide part-time work and extra cash incomes to supplement the incomes from the farms. Depending on the type of industry established, such village industry would keep a certain amount of cash in the community that would ordinarily be spent outside. This would be true in such industries as canneries, shoe factories, overall shops, and factories for the manufacture of cereal products. The importance of establishing village industries is becoming more and more widely recognized. One of the chief authorities in the United States Department of Agriculture has said:

"A major cause of rural poverty in the United States lies, in my opinion, in the migration of farm youth to the cities. But I see no solution of the problem of rural poverty in the cessation of that migration, unless it be accompanied by the rise of village industry."[11]

Any number of sources could be quoted to show similar attitudes on the importance, of what might be called, the establishing of a dual economy.

One of the most ardent advocates of this theory is Henry Ford. Not only does he advocate it in theory but he has launched out to make theory fact. Throughout several of the mid-western states he has located dozens of manufacturing and assembling plants for

10. H. H. Hildebrande, Personal correspondence.
11. O. E. Baker, *op. cit.*, p. 71.

automobile parts and accessories. These parts can be made at times during the year when work on the farms is at a low ebb. It is during these months that rural men and women can earn cash in the form of wages by working in the local shops. While the earnings may not be large, they may still be sufficient, in addition to the income from the land, to enable the individual families to make a respectable living. There are many facts available today to show that diversified farming is more profitable than specialized farming. We have already shown that the highest tenancy rate exists in areas where specialized farming is practiced.

The suggestions that have here been made are not original with this writer. Not only have actual precedents been established for this practice but these very suggestions were hinted at by leaders in the (Old) Mennonite Church at a regular session of the General Conference of that body held in August of 1939. This article is an elaboration of the implications of those and similar suggestions.

The importance to the Mennonite Church of assuming responsibility for the establishment of its youth on land and in economically stable communities can hardly be overestimated. It would, first of all, create new hope and enthusiasm in the youth of the church. It would establish new confidence in the church and impress upon the youth that theirs was a Christian brotherhood possessed of vitality; a religion that was concerned with the practical matters of everyday life. Provision for the welfare of the young people would eliminate the annual exodus to cities and it would keep hundreds of young people in the arms of the Mennonite Church. Furthermore, it would be a direct fulfilling of one of the traditional principles of the church, namely, providing for the poor and needy of its members and looking after the welfare of all.

Also at the present time when people in ever greater numbers are looking to the government for jobs and relief, it would be a public demonstration manifesting the economic independence of at least one group. This is especially significant in view of the Mennonite position of church and state separation and of opposition to government military service. But more important than all these are the religious effects it would have. Keeping our people established on the land is a major precaution against the disorganization of the Christian home and family. This sacred institution is one of the strongest features of Mennonite life. Finally, bearing one another's burdens is "fulfilling the law of Christ."

MAINTAINING THE MENNONITE RURAL COMMUNITY

Guy Franklin Hershberger

This article aims to raise three questions regarding Mennonite rural life, with suggestions for an answer to each. 1. Should the Mennonite church be concerned with the maintenance of its rural community life? 2. What specific methods may intimate minority groups like the Mennonites use to maintain their communities? 3. Should economic co-operation and self-sustaining activities in Mennonite communities be increased and strengthened?

During the past forty-five years the church has established a large number of city missions. Evidently Mennonites consider the gospel as given for city people as well as for rural; and certainly this is as it should be. It is also a well-known fact that a considerable number of Mennonites reside in towns and cities and that a number of their churches are located there. Some of these congregations whose meetinghouses are located in the city are among the most active and wide awake congregations of the church. This being the case, perhaps there should be no concern for the maintenance and preservation of rural congregations and communities. Since active congregations seem to flourish in the city, would there be any loss if due to urban migration, the rural Mennonite communities should become wholly extinct? Would the transformation of the American Mennonite Church from a rural to an urban church make any real difference?

It should be stated at this point, however, that perhaps most of the present so-called city churches are, after all, not real city churches, and therefore not true samples of what would result from a general urbanization movement on the part of the Mennonite people. A large percentage of the members of these Mennonite city churches live in the country. Most of the remainder were reared on the farm, and the congregations as a whole are in close touch with a large number of strictly rural congregations. So even Mennonite city churches are pretty well rooted in the rural soil and should in many respects be classified as rural. Urbanization in the Mennonite Church of America has perhaps not proceeded far enough to fur-

nish data for a final answer to the questions raised above. It will be necessary, therefore, to base tentative conclusions on other sources of knowledge. So while recognizing the possibility of error, the writer nevertheless ventures to suggest tentatively that the questions before us should be answered in the affirmative.

The Mennonite way of life demands of all its members a high standard of morals, based on New Testament principles. Biblical precepts which many churches think of merely as ideals or as advisory are considered obligatory for all the members in the Mennonite Church. The early Anabaptists believed that the church should be composed of regenerate believers who were willing to follow literally the ethical teachings of Christ. To guarantee the purity of the church the regenerate only were received into church membership and those who had been so received were subject to strict discipline. All the members of the church were required to abstain from war, from retaliation and the spirit of revenge. They were expected to maintain lives of love, patience and humility, mutual helpfulness and brotherly kindness to an unusual high degree of perfection. The following quotation from a sixteenth century writer suggests that those Anabaptists whom he knew had to a remarkable degree attained this high moral standard. "Among the existing heretical sects," says this writer, "there is none whose adherents lead in appearance a more modest, better, or more pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or is discernible among them, but only humility, patience, uprightness, meekness, honesty, temperance, and straightforwardness in such measure that one would suppose that they have the Holy Spirit of God."[1] This is the type of moral performance which the early Anabaptists insisted upon and which they seem to have attained to a remarkable degree. And the Mennonite Church still adheres to these standards, however unsuccessful she may be in realizing them to the full.

This brings us to an important point in the discussion of this problem: If the standards here described are the standards of the Mennonite Church, how can they best be realized? What conditions

1. Quoted by John Horsch, "The Character of the Evangelical Anabaptists as reported by Contemporary Reformation Writers," *Mennonite Quarterly Review,* 8:132-3.

are necessary for their achievement? It would be easy to name a score of necessary conditions, but in the present discussion, the writer is concerned with only one: He believes that the successful maintenance, by the church as a whole, of the high ethical standards described above requires an intimate type of social life such as one finds only in primary groups. By the primary group is meant a small group of people who live day by day in close association, knowing each other intimately, like the members of a single family. Charles Horton Cooley,[2] one of the great social thinkers of the past generation, has rendered a valuable service in showing that the primary group is the most efficient social agency known for the refinement of the selfish, lustful drives which are present in the lives of human beings.[3] We all know that some people who are not even Christians have succeeded well in living lives of personal kindliness. The American Indians, savage though they may have been in some respects, in their private family circles were noted for their kindness to orphans, their hospitality, and their common brotherhood. One writer has said that an Iroquois "would surrender his dinner to feed the hungry, vacate his bed to refresh the weary, and give up his apparel to clothe the naked."[4] This illustrates the refining, humanizing influence of the primary group upon the life of the individual. And the Christian needs it as well as the non-Christian. Primary groups, such as the family, have a powerful influence on the individual because here there is a constant, day by day, face to face association, of persons with common ideals and interests, until their lives are merged into one common life. It is in the primary group that the ideals and principles of that group are inculcated deep into the life of the individual. It is in the intimate primary group that the ideals of love, honesty, kindliness, and humility receive their highest development. The primary group makes for unity, loyalty, and group solidarity. Here individual minds are merged, the self-feeling of the individual is fused with that of the group. Here we find the ideal of community—of the moral whole. Thoreau understood

2. Charles Horton Cooley, *Social Organization: A Study of the Larger Mind,* New York, 1909.

3. While the present writer shares this point of view, he would not concede that the primary group is the most important agency for the refinement of human nature. In his mind the most important agency is the Spirit of God in the life of the individual. The present discussion merely holds that the primary group is the most important *social* agency for the refinement of human character. But even the Spirit of God makes use of social agencies for the achievement of his purposes.

4. Quoted in Cooley, p. 41.

this point when he said: "All the abuses which are the objects of reform . . . [in the larger society] are unconsciously amended in the intercourse of friends."[5] "A congenial family," says Cooley, "is the immemorial type of moral unity, and source of many of the terms—such as brotherhood, kindness, and the like—which describe it."[6] Here then, is what we mean by primary group life. It is that intimate, personal type of life which one finds in the family, where the keynote is kindness and love.

Now, according to the Mennonite way of thinking, the church is nothing more than a large family where God is the Father and where the children talk to Him as a father and regard and deal with each other as brothers and sisters. And probably as long as the members of God's family maintain intimate personal relations with each other, as long as the church resembles a large family—that is, as long as it retains the characteristics of the primary group—it can succeed in holding the high standards which characterized the New Testament church and the sixteenth century Anabaptists. In the writer's opinion this helps to explain not only the success of the early church and of the sixteenth century Anabaptists, but also the success of the American Mennonites in retaining the principle of nonresistance. Most of the Mennonite boys who went to camp as conscientious objectors in 1918 grew up in rural church communities where the social life was like that of a large family. They had gone to church services almost every Sunday of their lives and whenever they did so they not only went to the house of worship; they also attended a family reunion where the various members joined each other in intimate association and admonished each other to hold high the family standards and traditions. The weekly service in a rural Mennonite Church is more than a worship service. And the annual district Mennonite conferences and the biennial general conferences are more than meetings for transacting the business of the church. The Sunday morning service is also the reunion of the immediate family where the brothers and sisters with their children keep their intimate relationship alive and fresh. The district conference is the annual reunion where the first cousins and their children see each other and make that visit, neglected for a year or more, but much needed for the preservation of life within the church. And the general conference is the biennial great reunion where the whole

5. Quoted in Cooley, p. 34.
6. Cooley, p. 34.

family from coast to coast gathers together so that the westerner from Kansas or even from Oregon is not permitted to forget that the easterners from Pennsylvania are members of the same family. These periodic gatherings of the brotherhood help to preserve those intimate personal relations so necessary for the type of life which characterizes the Mennonite Church. And as long as the brotherhood retains this intimate type of life it will not be so easy to give up such a principle as nonresistance. The principle belongs to their heritage, they practice it in their relations with each other and it is hard for them to see why it should not apply in every phase of life.

Now the question arises: In case this intimate family type of life should cease to characterize the Mennonite Church, what would be the result for the principle of nonresistance and other principles which we frequently associate with it? The writer cannot speak with finality on this point, but it is his opinion that if this time ever comes the church will be in danger of losing its nonresistant way of life. As Cooley has pointed out so clearly, the same human beings who in their intimate family and primary circles maintain the finest kind of relations so often fail when they attempt to do so on a larger scale. Reinhold Niebuhr is constantly reminding the pacifists that "all social co-operation on a larger scale than the most intimate social group, requires" methods which are out of harmony with the New Testament ethic. Christianity, he insists, must always be "more fruitful in purifying individual life, and adding wholesomeness to the more intimate social relations . . . than in the problems of the more complex and political relations of modern society."[7]

Now if the intimacy of the primary group is so important for the Mennonite way of life, the next question, naturally, is: How can the Mennonite Church best maintain her primary group intimacy? To this question the writer would reply: By keeping the church rooted in the rural soil. It is his opinion that the Mennonite way of life can best be maintained in a rural environment. And this is due largely to the quality of the social interaction of the rural community as compared with that of the city. In the country the individual cannot make as many nor as great a variety of social contacts as in the city and this has its disadvantages, because it is personal contacts which enrich the personality. But if the city environment provides more numerous contacts, these contacts are also of a poorer quality

7. See especially, Reinhold Niebuhr, *Moral Man and Immoral Society: A Study in Ethics and Politics* (New York, 1932).

than those of the country. The reason is that social relations in a rural environment are intimate and personal; they are of the primary type, while social relations in a city environment are to a large extent impersonal and secondary. The man of the city may get in touch with a thousand people in a single day. But many of these numerous contacts are bound to be mechanical and superficial. In many cases he does not really deal with people at all. Instead he deals with names, numbers, addresses, employees, customers, and creditors. He knows few of them personally. He knows little about the details of their lives. One summer when the writer and his family were living in Chicago, Curly, the ice man, brought ice to the apartment house daily. He was a congenial fellow and the children in the alley liked to talk with him while he gave them pieces of ice to eat. But one day another man was on the wagon. "Where is Curly?" asked one of the boys. "Curly is dead," was the answer; "a fellow hit him on the head last night." "O, too bad; won't you give me some ice?" was the reply, and very shortly the boys had forgotten all about Curly. They never had known where he lived. They were unacquainted with his family and knew nothing about him except that he brought the ice. Their relations with him had been so impersonal that they were hardly moved, even when he died. It is this impersonal character of social relations in an urban environment which prevents the intimacy so necessary for the type of life which has always characterized the Mennonites.

In the rural community Smith has a business transaction with Jones whom he has known personally all his life and so he is much more likely to view the transaction from Jones' point of view than he would in an urban environment where he knows him less intimately. In the city environment the employee may work for a boss whom he never sees. There is little opportunity for the growth of intimate and sympathetic feelings between them. So it is easy for the employer to become heartless in his attitude toward the employee. And the employee, knowing no other way to help himself, joins with others in the use of force to compel his employer to pay higher wages or provide better working conditions. Even in the church in the city it is more difficult for the members to maintain personal relations than it is in the country. When country folks come to church they want to visit with their fellow church-goers for a half hour or so after dismissal. They may have seen few people during the week and the half-hour after church gives them the social con-

tact they need. And incidentally this contact helps to keep the spirit of brotherhood alive among the members of the congregation. But in the city the members live widely separated from each other. Many of them may not even know each other. So after a formal service they file from the church into the street without speaking a word, and do not see each other again for a week. Under such conditions there may be many Christians with a splendid Christian experience who receive spiritual refreshment from an hour of worship. But the intimacies so necessary for the type of life which characterizes the Mennonite Church cannot well be preserved under such conditions. In the city intimate personal relations are difficult to maintain. But in the rural areas even such a mechanical device as the telephone cannot prevent intimate relationships. In the country, folks are not very likely to say "O, won't you give me some ice?" when told that Curly is dead. Instead they listen in on the party line when they hear Hartzler's ring because they want to know how Mary's rheumatism is getting along. They even do more than listen. If Susie tells Lizzie that she has tried six different remedies on Mary and none of them has helped, as like as not Sophia will talk in and tell her what to try next. There was a time when the writer considered party lines a bad thing, a means of satisfying propensities for inquisitiveness and gossip. But there is another side to the question. Even party lines can serve as a social bond for the preservation of those intimacies so necessary for the type of life represented by the Mennonite Church.

The rural environment, it seems, is much better fitted for the preservation of the Mennonite way of life than is the city environment. The principle of nonresistance, especially, is more likely to be kept alive there because personal relations are inclined to be intimate, so as to inspire a kindly regard for one's fellow men which forbids the taking of life or the use of violence, whereas in an urban environment social relations are likely to become so impersonal as to break down group solidarity and community feeling, with the result that the nonresistant conscience may gradually be broken down. It is probably no accident that the rural Mennonites of Russia and America succeeded in preserving their nonresistant way of life long after the urban Mennonites of Holland and North Germany had lost theirs.

This brings us to the second question in this discussion. If it be granted that the Mennonite Church should endeavor to maintain

its rural life, what specific methods should be used for this purpose? Are there methods which intimate minority groups like the Mennonites have found useful in the past for the maintenance of their community life and group solidarity? By way of answer it may be said that Mennonites and other groups like them have always endeavored to keep their people conscious of three things: 1. That they have vital principles which must be preserved. 2. That the world in general does not adhere to some of these principles. 3. That to preserve these principles they must therefore work together closely, live a common life in as many ways as possible, and avoid destructive outside influences as much as possible. To accomplish this purpose there has always been a great amount of teaching. And today there is probably more effort exerted along this line than ever before, at least in an organized way. Along with teaching has gone discipline and a requirement that marriage be only within the group. There have been efforts to confine the social life of the people within the group. Sometimes distinctive customs, even in dress, have been used as a means to this end. Usually there has been a large amount of economic co-operation and mutual aid. In the past, geography and language often served as factors of isolation, inducing the members of the group to work together among themselves.

It seems, therefore, that effective teaching and the use of devices which will keep the brotherhood doing things together in an intimate way is what is needed for the preservation of Mennonite rural communities. As long as the members of the church see each other frequently, in close, face-to-face association, working together, playing together, thinking together, studying together, and worshiping together, under an able and spiritual leadership, the group is quite likely to remain loyal to its principles and maintain a high standard of Christian life, even though society in general may not adhere to these standards. But once the Mennonite brotherhood ceases working together in the doing of a large number of different things, many will likely begin to feel that the principles of the church are perhaps not so important after all.

This brings us to the last of the three questions raised in the beginning of this paper. Should economic co-operation and self-sustaining activities in Mennonite communities be increased and strengthened? In the past there has been much spontaneous economic co-operation and mutual aid within the church. This method

of doing things together undoubtedly had the effect of strengthening that loyalty to the group so necessary for the maintenance of the Mennonite way of life. The writer would, therefore, suggest that the question be answered in the affirmative for the following three reasons. 1. Some of the influences which formerly kept the brotherhood working together have grown ineffective. Geography and language no longer count and some of the other influences seem to be waning. Economic co-operation and mutual aid, however, constitute a field with possibilities, perhaps not generally realized. Today activities along this line could perhaps be much wider in scope, and much more effective, than they have been in the past. But if this is to be accomplished there must be more careful planning and organized effort than was formerly the case. The spontaneous exchange of neighborhood help is not as important as it once was. Even farmers are becoming subject to the secondary influence of the city to some extent. Instead of calling in all the neighbors to help thresh his wheat many a farmer does his harvesting alone, and at one stroke, while he rides a combine. The Iowa farmer no longer summons his neighbors to help him haul his hogs to market. Instead, a public carrier comes with a truck and takes them away for a fee. So this type of co-operative effort and aid is decreasing. But there are other types which might be greatly increased.

2. Urban influences are pressing in upon Mennonite rural community life, some of them having an undesirable effect, which by co-operative effort might be avoided. In some communities young people who might be better off on the farm than in the city nevertheless find it difficult, due to economic and other circumstances, to remain there. So they migrate to the city where they find a job in a factory or wherever they can. Perhaps this condition can exist to a limited extent without doing a great amount of harm to the church and its way of life. But it is at least likely that some people will become involved in industrial conflict situations, which will not be a good thing. And if there should be a cityward migration to the point where a large percentage of the Mennonite people are employed in industry, the secondary, impersonal influences referred to above might eventually tend to break down the conscience of the church on industrial conflict and other issues affecting the principle of nonresistance. It may be, of course, that many individuals reared in a Mennonite rural environment, where the principle of nonresistance has been inculcated deep into their lives, will be able to

withstand this influence of the industrial environment well enough. But it is doubtful if the results will be equally good when once a large proportion of the brotherhood has lived in an urban environment for several generations. For this reason, in the writer's opinion, co-operative efforts should be put forth to help young people establish themselves on farms in rural communities, if they desire to do so and are unable to realize their aim without such help. The writer would venture the further suggestion that some Mennonite rural communities could profitably establish small industries in their midst, manned and operated in the Mennonite way. Such industries might well be established and operated co-operatively. They should be thought of as rural industries, their whole life breathing a rural atmosphere, preserving primary group relationships in a way that they cannot be preserved in the great industrial centers of the city. Such establishments should be able to provide employment for many who might otherwise migrate to the urban centers.

3. The third reason for stressing economic co-operation within the church is found in the increasing need for aid or relief of some sort. In the past decade the government has gone far in the direction of farm loans, crop insurance, soil conservation, and other benefits for the farmers. General economic conditions demanded some such program, of course, and it was only right that the government should take whatever steps were best for the promotion of the general welfare of agriculture. The only question which the writer would raise is the ultimate effect of this program upon Mennonite community life. In his mind the Mennonite way of life would be greatly enhanced if the church would, in an organized way, do something so it will not be necessary for individuals to take advantage of government help. It would seem much better for Mennonite farmers to work together closely with each other than to work so closely with the government.

If the church can develop a program which will enable the brotherhood to stand on its own feet, the Mennonite people will retain their self-respect, they will remain united, they will probably be better off financially, and the danger of being swallowed up by a leviathan state will not be nearly so great. It will not be a good day for the Mennonite Church when large numbers of its people begin to draw government old age pensions. But it is probably futile to condemn such practices unless the church through organized co-operative efforts makes them unnecessary.

PALATINATE MENNONITE CENSUS LISTS 1664-1774

Edited from the Originals in the State Archives at Karlsruhe, Germany, by Harold S. Bender

IV

NO. 22 1753-S

Pfalz Generalia, fasc. 4239, fol. 86/87

DESIGNATIO

Deren im Unterambt Freinsheim wohnenden, wann und von weme angenohmenen auch in wieviel Köpf bestehenden Menonisten.

	alte Köpf	neue Köpf
Hessheim		
Johannes Roth wittib, alss wessen Ehemann in anno 1728 von hoher Regierung angenohmen worden	6	..
Ottersheim		
Frantz Flom (Florn ?)	..	5
Obersültzen		
Henrich Fried	7	..
Jacob Hierstein	3	..
Jacob Schmitten	9	..
Johannes Bluhmen wittib	2	..
Ullrich Stauffer	3	..
Christian Stauffer	3	..
Ofstein		
Henrich Schneider ist anno 1725 vom Ambt Freinsheim in schutz aufgenohmen worden	5	..
Heppenheim auf der Wies		
Johannes Becker der alte ist in anno 1711 vom verstorbenen ambtskeller zu Freinsheim Euler aufgenohmen worden	1	..
Friederich Gramm ist in anno 1736 vom Oberambt Freinsheim angenohmen worden . .	7	..
Isaac Hiestand similiter in anno 1740 jedoch aus vorherigen Churfürstlichen Regierungsbefehls	2	..
Christian Roth ist von Ihro Churfürstlichen Durchlaucht vermög gnädigsten rescripti vom 25 Januar 1745 aufgenommen worden	..	5
Johannes Krähmer similiter, uti antecedens vigore rescripti Clementissimi vom 3ten May 1745	..	5

Gerhard Becker ist von Hochlöblichster Hofcammer aufgenohmen worden den 9ten May 1747	..	4
Peter Becker similiter uti antecedens den 5ten Februar 1752	..	2
Flomersheim		
Johann Steinmanns wittib	2	..
Henrich Becker ist den 10ten Februar 1747 von Hochlöblicher Hofcammer angenohmen worden	..	3
Rodenbach		
Johannes Siegrist	2	..
Johannes Christophel	10	..
Johannes Andreas alte	..	..
Ohswaldt Andreas ist von hochlöblicher Hoffcammer auf und angenohmen worden den 5ten Martz 1748	..	5

NO. 23 1753-S

Pfalz Generalia, fasc. 4239, fol. 168

Durchleuchtigster Chur-Fürst

Gnädigster Herr.

Es hat Euer Chur-Fürstlichen Durchleucht hohe Regierung gnädigst zu wissen begehrt, was gestalten und auf wieviel Köpf die Menonisten Zeit der alten und neuen Concession auf den Landgütern in der Pfalz sich vermehrt, von wem sie angenommen u.s.w.

Zur schuldigsten Folg-leistung hat Collegium societatis Jesu dahier nomine Schaffnerey Branchweiler, welche demselben von Ihro Churfürstlichen Durchleucht Johann Wilhelm höchstseeligster Gedächtnuss zur fundation gnädigst übergeben worden, unterthänigst berichten sollen, wie dass.

Anno 1682 Churfürst Carl nur drey Hauptstämm, nehmlich Fritz Dester, Jacob Weber, Daniel Stauffer Menonisten das ehemahlige jahrbestandsweis verlyhene Branchweiler Hospital gut, als ein Erb-Bestand verlyhen habe; Mittlerer Zeit aber seynd dieselbe denmassen angewachsen, dass nunmehro sechs Haupt-Familien alda sich befinden.

1.) Abraham Egli mit 4 Söhn und 5 Töchter	10	Köpf
2.) Johan Jacob Egli, frau, 1 Sohn, 1 Tochter	4	Köpf
3.) Jacob Dester, Frau, und 2 Töchter	4	”
4.) Johannes Dester Wittib 3 Tochter, 1 Tochter-Mann	5	”
5.) Johannes Ehlenbergers Wittib, 4 Söhn, 1 Tochter 1 Enkel	7	”
6.) Christian Hegge, Frau, 1 Sohn, 1 Tochter, 2 Brüder	6	”
Summa	36	”

Indem sich nun dieses so foecundes Geschlecht dergestalten Täglich vermehret, dass hieraus ein emphytheuns absolute perpetua in summum praejudicium dem auf das vorgenannte Hospital-Gut von dem Durch-

leuchtigsten Hauss gnädigst fundirten Collegio notwendiger Weis entstehen müsste;

Als hat gedachtes Collegium bey solcher erwünschten Gelegenheit Euer Churfürstlichen Durchlaucht hoher Regierung unterthänigst bitten sollen; Höchst dieselbe geruhe.

1.) Den abgenannten Erbbestand wiederum auf 3 Hauptköpf, sicut ab inito gnädigst zu setzen, und dann

2.) diesen 3 Haupt-Stämm ad tertiam generationem (gleichwie dermahlen einer Hochlöblichen Churpfalzischen Hofcammer Erb-Bestands güter verlyhen werden) ebenfals das Branchweiler Hospital-Erb-Bestand- und fundations-Gut zuzustehen: Damit der schröckbaren diesser Leuthen multiplication vorgebogen werde, und kein emphyteuns perpetua fernerhin erwachse; Besonders aber, damit Collegium Societatis Jesu seine juxta püssimam Serenissimorum Fundatorum mentem verordnete geistliche Diensten im besagten Branchweiler dermaleins verrichten könne. Für solche Gnaden wird harren,

Euer Churfürstlichen Durchleucht
hoher Regierung

Neustatt den 30. Januar 1753.

Unterthänigst gehorsamstes Collegium Societatis Jesu.

NO. 24 1753-S

Pfalz Generalia, fasc. 4239, fol. 148/149

SPECIFICATIO

(Februar 1753)

Wieviel Menonisten von der alten undt wieviel zeithero der neuen concession de 17. April 1744 in dem Ober-amt **Lauteren** sich gegenwärtig annoch befinden, in wieviel Köpf jede familie bestehe, welcher orthen sie wohnen, undt wer zeithero der neuen Concession einen jeden davon angenohmen habe.

Eselsfürth

	Personnen oder Köpf
No. 1, **Lorentz Walther** ist vor 3 jahren von hochlöblichen Regierungsrathen Heyler von Espensteeg auf die Esselsfürth gesetzet worden dessen familie bestehet in	5

Statt Otterberg

No. 2, **Ulrich Lichti** schon 30 jahr daselbst wohnhaft, dessen familie bestehet in	6
Jacob Beutler desgleichen 30 jahr lang allda wohnhaft, dessen familie bestehet in	3

Metzer Schwaner Hof

Peter Rubel schon 40 jahr aldort wohnhaft, dessen familie bestehet in	2
Christian Rubel 50 jahr alda wohnhaft, dessen familie bestehet in	2

Kieferbrunner Hof

Johannes Fuchs ist vor zwey jahr von geistlicher Administration dahin angenohmen worden, dessen familie bestehet in 8

Horter Hof

Heinrich Borchholter ist vor einem jahr von geistlicher Administration alss Hofmann angenohmen worden, dessen familie bestehet in 7

Imbsweyller

No. 3, **Jacob Lichti,** Cameral Erbbeständer wohnet schon vor der neuen concession daselbst undt bestehet dessen familie einschliesslichen seiner frau, so reformirt in 6

Jacob Heymann ein geisel hofmann daselbst und bestehet dessen familie in 8

Kuhebörnges Hof

No. 4, **Jacob Latscha** ohnverehelicht undt **David Latscha** Cameral Erbbeständere daselbst, haben diesen Erbbestandt von ihrem Vatter ererbet, aber keine speciale concession aufzuweisen und machen beyde Brüder, nebst letzterens familie aus 7

Lichtenbruch

No. 5, **Johannes Jorde** Cameral temporal Beständer schon 18 jahr daselbst wohnhaft undt bestehet dessen familie in 5

Enckenbach

No. 6, **Johannes Brennerman** schon lange jahr vor der neuen Concession daselbst wohnhaft, ein geistlicher Administrations Erbbeständer dessen familie bestehet in 5

Summa 64

NO. 25 1753-S

Pfalz Generalia, fasc. 4239, fol. 204/205

SPECIFICATION

(Vorgelegt mit Schreiben des Stadtrats zu Mannheim am 23. März 1753.—Archivist.)

Deren Menonisten-Wittib-und Kinder, auch ab vor-oder nach der neueren Concession idest post 17. April 1744 und von wem letztere angenohmen

Bey glorreichster Regierung seiner Churfürstlichen Durchlaucht Carl Philipps höchst seeligsten gedächtnuss

	beweibt Männer	Wittib	Kinder
Jacob Fletscher	2	..	3
Christian Schuhmacher	2	..	1
Jacob Graeff	2	..	..
Johannes Kohler	2	..	1
Johannes Burckholder	2	..	2
Johannes Hassert	2	..	4
Conrad Gebers Wittib	..	1	3
David Bechts Wittib	..	1	1
Johann Adam Hunzingers Wittib	..	1	1
Jacob Eichackers Wittib	..	1	1
Summa	12	4	17

Bey glorreichster Regierung seiner dermahlen regierenden Churfürstlichen Durchlaucht Carl Theodor

	Mann et Weib	Wittib	Kinder
Mattheus Bonn, den 28. April 1747 p. Churfürstlichen hohen Regierungs befehl .	2	..	2
Christian Eicher den 23ten August 1747 p. hohen Regierungs befehl	2	..	3
Friederich Möllinger, den 27ten Januar 1749 p. hohen Regierungs befehl . . .	2	..	1
Abraham Teutsch, den 12ten Juny 1749 p. Hofcammer befehl de dato 13ten May 1749	2	..	7
Christian Neukommet, den 18ten Januar 1751 p. hohen Regierungs befehl . . .	2	..	2
Martin Möllinger, den 8ten Februar 1753 p. hohen Regierungs befehl	2	..	..
Jacob Hunzinger p. hohen Regierungs befehl de dato 19ten Februar 1753 . .	2	..	..
Jacob Hackmann, hat noch keinen Schutz Es ist ihme aber aufgegeben worden sich, bey gewärtigung des brandenwein brennens Niederlegung, zur Churfürstlichen hohen Regierung umb den Schutz zu wenden	..	..	..
N. B. hat des Jacob Eichackers Wittib geheurathet	..	..	..
Summa	16	..	15

Summa 18 familien: 82 geheuratete Männer et Weiber, 4 Wittibe und 32 Kinder mithin in toto 46 Köpf.

S. N. es gehet aber 1 person ab wegen des Hackmann frau als des Eichackers Wittib.

NO. 26 1753-S

Pfalz Generalia, fasc. 4239, fol. 161

TABELLE

Wieviel Mennonisten von der alten und wieviel seither der neuen denenselben unterm 17. April 1744 gnädigst ertheilten concession in dem Oberambt Mosbach sich gegenwärtig befinden, in wieviel Köpf jede familie bestehe, und welcher orthen sie wohnen, auch wer seith der neuen concession einen jeden davon angenohmen habe, mithin wie sie sich darzu zu ligitimiren vermögen.

OBERAMBT MOSBACH

	Vor und zunahmen	Wieviel Menonisten sich nach der alten gnädigst ertheilten Concession befinden	Wieviel Menonisten sich nach der neuen de dato 17. April 1744 gnädigst ertheilten Concession gegenwärtig befinden	In wieviel Köpf jede familie bestehe	An welchen orthen sie wohnen	Wer seith der neuen Concession einen jeden davon angenohmen habe	Wie sich ein jeder davon legitimiren vermoget
Statt Mosbach							
Ambts Kellerey							
Hilssbach							
Statt Hilssbach	Martin Behr ehedessen zu Richen	1	.....	4	in Hilssbach	Cessat	mit des in anno 1736 Oambts aufnohmen
Orth Kirchart	Henrich Bähr	..	Anno 1751	7	in Kirchart	Dhom Capitular ambtmann zu Jöhlingen Castorff als temporal beständer seines guths	Kan sich nichts weiters als mit Herrn Castorff legitimiren
Sünsheim	Christian Binckele Samuel Freyen Wittib	2	..... seit anno 1728 et 1729 auf dem hof Immelhaussen	7 5	Auf geistliche Administration hof Immelhaussen zu Riechen	seynd in der alten Concession angenohmen	Durch geistliche Administration mit des in anno 1737 Oberambts Mosbach annahm
Riechen	Martin Bähr	1	Cessat	9			
Ambts Kellerey	.....	..	.....	.. ..		.....	.....
Lohrbach	.....	..	.....	.. ..		.....	.....
Kellerey	.....	..	.....	.. ..		.....	
Neckareltz	.....	..	.....	.. ..			
Oberbach	.....	..	.....	.. ..			

Mosbach den 24. Marty 1753

in fidem
F. V. Nauss

Editor's Note: The contents of document No. 26 are repeated almost word for word on folio 166 of fascicle 4239, Pfalz Generalia. The archivist indicates that the second document was entered in May, 1753 under the title **Verzeichnuss.**

NO. 27 1759-N.

Editor's Note: The following material appears in Neff's copy at the end of document No. 18 1752-NS. However it does not appear in the archivist's copy, and it contains the date 1759 under Edenkoben. The year 1752 must therefore be incorrect.

Edenkoben

Berichtet, dass sub anno 1737 bis dato ein Mennist, namens Heinrich Sutter auf dem geistlichen Administrations — Langhausen-Gut Temporalbeständer gewesen, seinen Bestand erst auf Martini 1759 seinen Kinder abgetreten. Die ganze Familie bestehe aus 6 Köpfen. Ferner sei in dem Wallsheim seit 1749 Peter Andres als Erbbestandsmüller aufgenommen worden; seine Familie bestehe aus 3 Köpfen.

Osthofen

David Jutzi, dessen Ehefrau, Kinder: Christian 23, David 11, Elisabeth 19, Barbara 16, Anna Klara 12 Jahre alt.

Michael Weiss, dessen Ehefrau, Kinder: Katherina 9, Peter 4, Maria 2¼ Jahre alt.

Auf dem Mühlheimerhof

Ulrich Hackmann, dessen Ehefrau Elisabeth, Kinder: Barbara 10, Anna Maria 6, Elisabeth 1 Jahr alt.

Jakob Weiss, dessen Ehefrau, Kinder: Jacob 9, Christian Barbara 4 Jahre alt.

Oberflörsheim

Jacob Dahlem, Kinder Johannes 15, Jacob 13, Joh. Valttin 7, Barbara 19, Gertrud 17, Barbara 7 Jahre alt. Vermögen bestehend in 2300 fl.

Jacob Hahn, Kinder: Julius 18, Peter 14, Joh. 12, Barbara 22, Margarethe 20, Maria 6, Anna 7 Jahre alt. Vermögen bestehend in 2500 fl.

Arnold Krämer, Kinder: Jacob 5, Christian 3, Johannes 2 Jahre alt. Vermögen 1500 fl.

Wilhelm Krämer, Kinder: Peter 6, Joh. 4, Maria 8, Elisabeth 1 Jahr alt. Vermögen 1700 fl.

Christ. Weber, Kinder: Christian 22, Wilhelm 14, Arnold 11, Maria 18 Jahre alt. Vermögen 3500 fl.

Johannes Schmitt, Kinder: Johannes 14, Christian 11, Jacob 3, Barbara 9, Charlotte 4 Jahre alt. Verm. 200 fl.

Peter Weber, Kinder: Peter 26, Christian 22, Johannes 16, Jacob 15 Jahre. Sie haben nichts im Vermögen, sondern nur die Deutsche Ordens-Mühle im Temporalbestand.

Gundersheim

Henrich Schmitt der alt., Kinder: Christian 18, Peter 15, Henrich 8, Katharina 16, Maria 10, Anna 9 Jahre. Vermögen 5000 fl.

Henrich Schmitt, der junge. Kinder: Johann 1 Jahr, Katharina 15, Elisabeth 12, Anna 10 Jahre. Vermögen 3000 fl.

Jean Krämer ist ein alter, baufälliger, bettlägeriger Mann, seine Frau desgleichen. Kinder: Johannes 28, Marie 30 Jahre alt.

Dackenheim

berichtet, dass niemals einige Mennisten daselbst wohnhaft gewesen, noch weniger jetzo sich dergleichen hier befinden.

NO. 28 1759-N

VERZEICHNIS DER WIEDERTÄUFER

27. April 1759.

Oberamt Wohnstatt	Namen			Zahl
Alzey				
Erbesbüdesheim	Jacob Eicher	8	6	
	Val. Dahlem	4	2	
	Johannes Neef	2	-	
	Jacob Stauffer	7	5	
	Jacob Neukummet	7	5	
Heppenheim	Joh. Rupp	7	5	
	Daniel Landes	7	5	
	Hch. Webers Wwe.	3	2	
Osthofen	David Jutzi Wwe	4		Christian, David, Klara hat ihren Tochtermann als Knecht
	Mich. Weiss Frau Magdalena	8		Katharina, Peter, Christian, Anna Maria, Elisabeth, Michael
	Jakob Weiss von Mühlheim; Frau Esther	7		Jakob, Christian, Barbara, Elisabeth, Marie
	Ulrich Hackmann, Frau Elisabeth	5		Barbara, Anna Maria, Elisabeth hat einen Buben von Köngernheim in Kost.
	Jakob Engers, Leineweber	1		ledig
Flomersheim	Hch. Schneider Wwe	2		Heisst Anna Maria, ist 86 J.alt, erhält v. ihren Kindern Vorbehalt, deren Tochter ist mit einem Luth. Mann verheiratet; die Kinder werden lutherisch

Gerolsheim	Peter Becker	1		
	Wilhelm Hertzler (?) !	2	.	
	Peter Schmied	5	1	Sohn und 3 Töchter
	Frau Agnes			
	Chr. Burckholder	5	3	Söhne u. 1 Tochter
	Jak. Peters Wwe.		1	Sohn u. 2 Töchter
	Jak. Hirschler		3	Söhne u. 4 Töchter
	Ulrich Borckholder		3	Söhne u. 3 Töchter
	Chr. Müller Wwe.	2	1	Tochter
Rodenbach	Joh. Christophel		2	Söhne u. Töchter
	Wwe.	11		
	Johannes Siegrist	5	4	K. hat noch s. Vater bei sich
Heppenheim a.d.W.	Isaak Hiestand		2	Kinder, ist ein Leineweber
	Johanes Krämer			ein krummer
	Christian Roth	6	4	Kinder
	Johannes Lehmann	9	7	"
	Gerhard Hüthwohl	2		
	Johannes Becker V.		70	J. alt, lebt v.s. Vorbehalt
	Hubachs Wwe.		80	J. alt, lebt blind Vorbehalt
Obersülzen	Martin Blüm		2	K.u.s. Frau Schwester, 2 Mägde, Kinder Joh. u. Joh. Jak.
	Christian Stauffer	6	4	K. Anna Maria, Anna, Gertraud u. Elisabeth
	Heinrich Fried		4	K. Ulrich, Elis., Anna, Katharina
	Jakob Hirstein	1		
	Jakob Schmied	5	3	K. Sara, Kath., Anna Maria
	Anna Stauffer Wwe	5	4	K. Agnes, Christian, Hans Ulrich u 2 Mädge.
Ottersheim	Christian Kägy	7	3	K. (2 Kn.u.2 Mäd.) u. 2 Knechte.
Alsheim	Christian Küntzy	4	2	Töchter
	Christian Leonhard	8	6	K.
	Johannes Schmidt		4	Töchter u. 3 Söhne.
	Daniel Schmidt	8	6	4 Söhne u. 2 Töchter.
Ibersheimerhof	Michael Chri(s)-			
	tophel	13	9	
	Jakob Laysy	5	1	
	Christian Berky	12	10	
	Daniel Brennemann	2		
	Rudolph Forrer sen.	7	4	
	Johannes Kägy	7	5	
	Jakob Müller	6	2	
	Jakob Berky	8	6	

	Johannes Forrer sen.	7	5	
	Daniel Stauffer jun.	7	3	
	Heinrich Berky	8	3	
	Johannes Hackmann	9	6	
	Jakob Hiestand	8	1	
	Daniel Stauffer	8	6	im Schloss
	Heinrich Stauffer	5	3	
	Rudolph Neukummet	5	2	
	Heinrich Seitz sen.	6	3	
	Christian Hackmann	5	3	
	Johannes Forrer jun.	4	2	
	Rudolph Forrer	7	4	
	Jakob Rohrer	6	4	
	Jakob Hackmann	9	6	
	Jakob Brubacher	3	1	
	Heinrich Seitz jun.	8	6	
	Jakob Brubacher Wwe	1	-	
	Jakob Hiestand Wwe	1	-	
	Jakob Müller	5	3	
	Christian Danner	5	3	
	Christian Eschelmann	5	2	
	Johannes Blum	4	2	
Spiesheim	Julius Biehn	9	7	
	Johannes Weber Wwe	3	2	
	Peter Berg	7	5	
	Heinrich Biehn Wwe	6	5	
	Peter Janzen	4	2	
Oberflörsheim	Jakob Dahlem	9	7	Johannes, Jak., Valtin u. 4 (Mädchen)?
	Johannes Schmidt	8	7	Joh., Christian, Jak. u. Hch.
	Johannes Hahn	-	6	
	Christian Weber	6	4	Christian, Arnold, Wilhelm
	Peter Weber	5	3	Peter, Christian, Johannes
	Wilhelm Krämer	5	3	
	Arnold Krämer	6	4	Jacob, Christian, Johannes
Gundersheim	Heinrich Schmidt sen.	7	4	Joh., Katharina, Elis u. Anna
	Heinrich Schmidt Wwe	-		Christian, Peter, Henrich
	Jean Krämer Wwe	-	3	Johannes u. 2 Mädchen, er ist 10 Jahre lang bettlägerig
Einselthum	Ulrich Florey	5	1	hat seine alt. Eltern bei sich.
Niederflörsheim	Johannes Christophel	5	3	hat ihren alt. Vater bei sich.

Mauchenheim	Jakob Schneider	4	2	wohnt zu Sion auf der Schaffnei
Offenheim	Michael Boxler	5	3	
Wolfsheim	Mathias Weber	2		
	Wendel Jantz	7		
	Peter Böhmer Wwe	3	2	Sohn und 1 Tochter
Kriegsfeld	Jacob Hess	7	5	
Kriegsheim	Henrich Gramm	9	5	
	David Hüthwohl Wwe	5	4	
	Henrich Strohm	5	3	
	Anna Biehn Wwe	4	2	
	Valentin Hüthwohl	8	6	
	Peter Müller	5	2	
	Johannes Noldt Wwr	5	3	
	Abraham Kolb Wwe	1	-	
	Johannes Jansson Wwe	5	6	
Bretten				
Eppingen	Christian Heer	5	3	
	Jacob Funk	4	2	
Germersheim				
Mechtersheim.hof	Joh. Hoff	1		
	Jac. Müller	1		
Pfleg. Eussertal	Johan. Ehrismann	1		
In der Hilspach	Jakob Müller	1		
Auf der Stockwiese	Abraham Rees	1		
	Rudolph Hertzler			
Auf dem Laubwald	Christian Rocki			
Heidelberg				
Langenzell	Christian Muselmann	14	12	Joh. Matthias, Mich. Jak. Chr., Joh., Georg, Joseph, Hch., Samuel
Dilsberger Amt	Michael Bechtel	8	6	
Mauer	Joseph Horsch	10	8	Peter, Jak., Valt., Jos. Joh.
	Johannes Steiner	2		
	Susanna, Abr. Kaufmann Wwe	2	1	Abraham
Angelloch	Jacob Schellenberger	1		
	Abraham Schellenberger	4	2	Samuel
	Michael Brand	8	6	Joh. Sam., Jos., Jakob
	Michael Brand	6	2	
	Benedikt Fischer	8	6	Jakob, Peter
Schatthausen	Daniel Neukomm	7	5	
	Abraham Kaufmann	4	2	
	Jakob Horsch	4	2	
Hohnharterhof	Heinrich Kaufmann	4	2	
Bayerthal	Peter Ewy	8	6	

Zuzenhausen	Johannes Muselmann	7	4	Joh., Mich., Abr., Sam.
	Heinrich Landes	8	6	Abraham u. 5 Töchter
	Johannes Bechtel	5	3	Christian u. Michael
	Georg Bechtel	6	4	Johannes u. 3 Töchter
Meckesheim	Johannes Pletscher	3	1	Christian
	Samuel Pletscher	7	5	Joh. u. Samuel, 3 Töchter
Daysbach	Jacob Kaufmann	2	1	Barbara
	David Kaufmann	4	2	Jacob
	Magd. Kaufmann	3	2	David, Martin
Helmstadt	Ulrich Neukumm	9	6	ein Sohn u. 5 Töchter
	Abrah. Schmutz	6	4	
	Joh. Schmutz	5	3	
Nussloch	Joh. Fellmann	6	3	
Waldorf	Jakob Muselmann	8	5	
Rohrbach	Jakob Fellmann	10	6	
Bruchhäuserhof	Wilhelm Eschelmann	4	-	
	Joseph Graf	8	4	
	Isaak Berky	7	4	
	Johannes Bühler	8	5	
	Johannes Backmann	10	5	
	Michael Neukommet	1		ein Taglöhner
	Melchior Fellmanns	-	2	Waisen
	Heinrich Berger	6	4	
	Ulrich Baer Wwe	4	2	
Brühl	Jakob Hackmann	6	3	
	Peter Bucher	5	2	
	Johannes Schwarz	7	4	
	Johannes Möllinger	3	1	
	Caspar Lehmann	6	4	
	Joh. Fellmann	4	-	
	Gerhard Becker	6	4	
Altwissloch	Michael Bachmann	8	4	Christian
	Jacob Frey	7	5	Töchter
	Heinr. Wagner	4	1	
	Sam. Pletscher Wwe	3	2	Samuel, Henrich
	Tobias Hodel Wwe	6	5	
Lautern				
Eselsfürth	Lorenz Walter	6	3	
Bremerhof	Hans Jordty	7	4	
Otterberg	Ulrich Lichti	8	6	Jak., Peter, Joh., Kath., Magdalena, Maria
Auf der Beutlersmühle	Martin Beutler Wwe	3	2	Töchter
Messerschwanderhof	Peter Rubel	3	2	Peter
	Joh. Rubel	5	3	Joh., Christian
	Chr. Rubel	2		

Drehenthalerhof	Johannes Höfle	5	3	Christian
	Johannes Höfle	2		
Horterhof bei Otterberg	Heinrich Burckholder	11	9	Hch., Chr., Ulrich, Peter
Imsweiler	Jakob Lichti	1		Frau u. K. sind ref. Religion
	Jakob Eymann	10	7	Chr., Ulr., Joh., Jak., Er ist Geiselhofm. für d. Ulr. Lichti in Otterberg
Kühbörncheshof	David Latscha	6	4	hat beim Tod s. Eltern den Erbbestand angetreten pro 2900 fl, musste aber seine Schwester 1000 fl. herausgeben
Unterschernauhof	David Leopold (?)	6	4	
Mückenhof bei Rodenbach	Jakob Latscha	2		hat statt eines Knechts s. Bruder bei sich, hat noch ein menn. Mädchen bei sich aus Obermehlingen; dieses darf aber heimgehen
Alsenborn (?)				
Enkenbach	Heinrich Würtz	5	2	Schwiegemutter lebt noch; er ist Beständer vom Klostergut
Munchhof	Joh. Würtz Wwe	1		
	Joh. Würtz u. Frau	2		
Frankenstein	Jak. Schnaebele	3		Witwer
	Jak. Kinzinger	2		und Frau
	Joh. Kintzinger	1		Witwe
	Joh. Kintzinger	4	2	Jakob und Johannes
Hochspeyer	Leonhard Baer	7	5	Peter, Leonhard, Heinrich
Lindenfels	ibidem Daniel Joder	5	3	Söhne u. 2 Töchter
Mosbach				
Sinsheim	Chr. Binkele	8	6	
	Sam. Frey Wwe Barbara	5	3	
Reihen	Martin Frey	6	4	
	Heinrich Funk	5	2	
Stadt Heidelberg				
Gutleuthof	Samuel Mayer	6	4	
Mannheim				
	Joh. Georg Bechtel Wwe	3		seit 1726, Leineweber
	Chr. Neukommet Wwe	5		
	Heinrich Mayer	2		

	Johannes Hassert	4	2	
	Martin Möllinger	4		
	Joh. Jac. Hackmann	3		Witwer
	Friedr. Möllinger	4	2	
	Chr. Schuhmacher	3	1	Sohn
	Joh. Schuhmacher	5	2	
	Jacob Hunzinger	6		Weinhändler
(Abr.?)	Hunzingers Witwe	1		
(Konrad?)	Gebers Wittib	3	3	
	Matth Bonn	5	2	Die meisten sind
	Jacob Graf			Branntweinbrenner.
	Abrah. Teutsch	5	2	
	Johannes Koller	4		
	Johannes Graf	4		
	Jacob Pletscher	4		Handwerker
Neustadt				
Alsheim b. Gronau	Johannes Brennemann	9	7	Hofbeständer im Schloss
	Christian Zerger	6	4	
	Jacob Hertzler	8	6	Taglöhner im Schloss
Duttweiler	Johannes Lichti	9	7	
	Isaak Bergthold	3	1	Sohn
Eppstein	Christian Goebels	5	3	
	Christian Stauffer	7	5	
	Christian Kägy	5	3	
	Jacob Heer	3	2	
	Jak. Rohr Wwe	4	3	
	Heinrich Rohr Wwe	5	4	
	Samuel Kägy	3	1	Tochter
	Christian Jotter	7	5	
	Jakob Hirschberger	5	3	
	Jakob Jodter	2		
	Johannes Hertzler	2		
	Johannes Blum	2		
	Jost Krehbiel	8	4	Söhne
Friedelsheim	Johannes Schwarz	5		
Im Dorf	Christian Peri	3		
Auf dem Hof	Daniel Brennemann	8		
	Johannes Laysy	8		
	Abraham Ellenberger	6		
	Abraham Risser	5		
	Johannes Risser	9		
	Johannes Strohm	6		
	Jakob Lichti	5		
Gönnheim	Abraham Ellenberger	11		Chr., Jak., Friedr., Dan., Hch., Barbara, Esther, Eli
Böhl	Christian Bechtel	9		Stiefshn Chr. Lichti 13 J. alt.

Mussbach	Johannes Yotter	3		Sohn blödsinnig, Tochter in Pfeddersheim verheir.
Neustadt	Jakob Möllinger	9		
Neidenfels	Jakob Germann	6		
Oggersheim	Jost Jotter	4		
	Valentin Schmutz	5		
Mutterstadt	Jakob Kindig	4		
	Jakob Ruth	6		
	Jakob Danner	5		
Friesenheim	Christian Stauffer	6		
	Jakob Hackmann	12		
	Heinrich Graf	2		
	Christian Eichert	4		
	Jakob Hassler	5		
	Oberholzers Wwe	3		
Hemshof	Johannes Möllinger	4		
	Joh. Jak. Möllinger	5		
	Johannes Deutsch Wwe	5		
Gräfenau	Peter Graf	9		
	Joh. Peter Graf	3		
	Joseph Graf	2		
Petersau	Ulrich Hirschler	7		
Scharrau	Isaak Guth	3		
	Johanes Dahlem	5		
Wachenheim	Jakob Bergthold	8		
	Johannes Finger	3		
	Jakob Strohm	2		
Waltzheim	Heinrich Suter	5	1	Sohn Jakob
Böchingen	Johannes Ellenberger	2		Hofbeständer
Branchweiler	Abraham Egly	11	9	
Spital	Johannes Egly	4	2	
	Jakob Dester	7		hat s. Bruder als Knecht
	Christian Hege	7	4	" " "
	Jakob Hirschler	6	3	" " " bei sich u. s. Schwester als Magd
	Joh. Ellenberger Wwe	4	1	Enkelkind
				Summa Summarum an Familien überhaupt: 371

Es wird ein Gutachten von den Regierungsämtern eingefordert:

1. in wiefern die befindende Übermass der Wiedertäufer zu kürzen
2. die Annahme und Schutzerteilung communicative von chfstl. Regierung u. Hofkammer nach vermischter Eigenschaft und des Vorwurfs zu bewirken;
3. den Betrag des Schutzgeldes auf voriges Quantum ad 12 fl. herzustellen
4. was wegen Aquirierung liegender Güter im Vergangenen und Zukünftigen vorzukehren geratsam sein möge.

NO. 28a 1759-N

General Verzeichnis

der in Verfolg gnädigsten Rescripti vom 27. April 1759 eingezogenen Oberamts u. Hauptstädtischen Berichten in Betr. der dermalen in Churpfalz befindlichen Mennoniten.

Oberämter und 3 Hauptstädte.	Famil.	Männ.	Frauen	Witwen	Kinder	Knecht.	Magd.	Summa
Alzey	85	37	80	16	364	13	15	575
Bretten	2	2	2	5				9
Germersheim	7	7						
N. B. Weiber, Kinder, Knechte u. Mägde nicht bemerkt.								
Heidelberg	46	46	45	2	175	13		..
Lautern	14	14	9	5	34			62
Lindenfels	1	1			5			6
Mosbach	3	3	3	1	15	1		23
Neustadt	59	59	58	4	214		335	
Mannheim	16	16	13	2	281	4	3	66
Heidelberg	1	1	1	4				6
	234	236	211	30	844	31	33	1385

NO. 29 1759-S

WIEDERTAUFFERS TABELL

Aus denen Ad Generale de Dato 2ten Maÿ 1759 eingelangten Oberamtlichen und Haubtstädlichen Berichteren

Oberamt Wohnstadt	Nahmen No. U. bedeutet Uxonatus V. Viduus, S. Solutus	Kinder ihres glaubens	Knecht deren	Mägdt Seelen	Summa
Bacharach					
Boxberg					
Creuznach					
Ladenburg					
Lauterechen					
Oppenheim					
Simmeren					
Stromberg					
Beldentz					
Umbstat und Atzberg					
Frankenthal					

Editor's Note: This document is apparently identical in content with the preceding document No. 28. The copyist was apparently not familiar with the place and persons' names, or else was very careless. No attempt has been made to correct the spellings.

Alzeÿ					
Heppenheim	Johannes Rupp U.	5	..	..	7
	Daniel Landes U.	5	..	..	3
	Heinrich Webers wittib	2	..	..	3
Osthofen	David Juzi wittib	3	1	..	5
	Michael Weis U.	5	..	..	7
	Ulrich Hackmann u.	3	..	..	5
	Jacob Engers S.	..	..	..	1
Flomersheim	Wilhelm Herbach U.	..	..	..	2
	Peter Bedker S. hat seines verstorbener Bruders Kinder bei sich	2	..	..	3
Ofstein	Henrich Schneiders wittib	1	..	..	2
Rodenbach	Johann Christofs wittib	10	..	..	11
	Johann Sigrist U. u. sein Vatter 1	2	..	..	5
Gerolzheim	Peter Schmitt U.	4	..	..	6
	Christoph Burckolder U.	4	..	..	6
	Jacob Peters wittib	3	..	..	4
	Jacob Hirschler U.	7	1	..	9
	Christoph Müllers wittib	1	..	..	2
	Ulrich Burckholder U.	6	..	..	8
Heppenheim auf der Wies	Isaac. Hiestand U.	..	..	..	2
	Johann Kraemer U.	5	..	..	7
	Christian Roth U.	4	..	..	6
	Johann Lehmann U.	7	..	..	9
	Gerhard Hutwoll U.	..	..	..	2
	Johannes Becker V.	..	..	..	1
	Herbachs wittib	..	..	..	1
Obersülzen	Martin Blum U. hat seiner Frau Schwester zur Magd	..	..	1	3
	Christian Stauffer U.	4	..	..	6
	Henrich Fried U.	4	..	..	6
	Jacob Hirstein S.	..	..	..	1
	Jacob Schmitt U.	3	..	..	5
	Anna Staufers wittib	4	2	..	7
Ottersheim	Christian Kaechi U.	3	2	..	7
Alsheim	Christian Kunzi U.	2	..	..	4
	Christian Kunzi U.	2	..	..	4
	Christian Lenhard U.	6	..	..	8
Ibersheimerhof	Daniel Schmitt U.	6	..	..	8
	Michel Christoph U.	9	1	1	13
	Jacob Leysi U.	1	1	1	5
	Christian Borcki U.	10	..	..	12
	Daniel Brenneman U.	..	..	..	2

	Rudolph Forer Sen. U.	4	1	..	7
	Daniel Staufer jun. U.	3	..	..	5
	Heinrich Borcki U.	3	..	..	5
	Johannes Hackman U.	6	..	1	9
	Jacob Hiestand U.	1	1	1	5
	Daniel Staufer im Schloss	6	..	..	8
	Henrich Staufer U.	3	..	..	5
	Rudolf Neukomet U.	2	..	1	5
	Henrich Seitz Sen. U.	3	1	..	6
	Christian Hackmann U.	3	..	..	5
	Johannes Fohrer jun. U.	2	..	..	4
	Jacob Rohrer U.	4	..	..	6
	Rudolf Scherer jun. U.	2	1	1	6
	Jacob Hackmann U.	6	..	4	9
	Jacob Brobacher U.	1	..	..	3
	Heinrich Seitz jun. U.	6	..	..	8
	Jacob Brohbachers wittib	..	..	..	1
	Jacob Muller U.	3	..	..	5
	Christian Wanner U.	3	..	..	5
	Christian Eschelmann U.	2	..	..	4
	Johannes Blumm U.	2	..	..	4
Spiesheim	Julius Biehn U.	7	..	..	9
	Johannes Webers wittib	2	..	..	3
	Peter Berg U.	5	..	..	6
	Henrich Bienens wittib	5	..	..	3
	Peter Janz U.	2	..	..	4
	Nb. ist ein Waÿssenkinddaby				
Oberfloersheim	Jacob Dahlmann U.	7	..	..	9
	Johannes Schmtt U.	6	..	..	8
	Johannes Hahn U.	5	..	..	7
	Christian Weber U.	4	..	..	6
	Peter Weber U.	3	..	..	5
	Wilhelm Kraehmer U.	3	..	..	5
	Arnd Kraehmer U.	4	..	..	6
Gundersheim	Henrich Schmitt jun. U.	4	1	..	7
	Henrich Schmitts wittib	6	..	..	7
	Johannes Kraehmer V.	3	..	..	4
Einselthum	Ulrich Flori U. hat seine 2 alte Eltern beÿ sich	1	..	..	5
Niederfloersheim	Johann Christophs Wittib hat ihre Mutter bei sich	3	..	..	5
Sion (Sÿon) bei Mauchenheim	Jacob Schneider U.	2	..	..	4
Offenheim	Michael Boxler U.	3	..	..	5
Wolfsheim	Maher Weber V.	1	..	..	2
	Wendel Janz U.	5	..	..	7
	Peter Boehmers wittib	2	..	..	3

Erbesbüdesheim	Jacob Eichler U.	6	..	..	8
	Johannes Neef U.	..	..	..	2
	Jacob Neukommet U.	5	..	..	7
Kriegsfeldt	Jacob Heer U.	5	..	..	7
Kriegsheim	Henrich Gramm U.	5	1	1	9
	David Hutwohls wittib	4	..	..	5
	Henrich Strohm U.	2	..	1	5
	Anna Barens wittib	2	..	1	4
	Valentin Huthwohl U.	6	..	..	8
	Peter Müller U.	2	..	1	5
	Johannes Nold V.	3	..	1	5
	Abraham Kolbs wittib	3	..	..	4
	Johannes Jansons wittib	5	..	..	6
	Summa	357	13	15	569
Bretten					
Eppingen	Christian Heer U.	3	..	..	5
	Jacob Frunk	2	..	..	4
Germersheim					
Mechterheimer Hof	Johannes Holff	..	..	..	..
	Jacob Müller	..	..	..	..
Euserthal	Hans Ehrismann	..	..	..	..
	Rudolf Hezler	..	..	..	..
	Jacob Muller in der Hillspach	..	..	..	..
	Abraham Rees auf der Stockwiess	..	..	..	..
	Christian Rocki auf dem Lauberwald	..	..	..	..
	Summa	24			
Heidelberg					
Langenzell	Christian Muselmann U.	12	..	..	14
	Michel Bechtel U.	6	..	..	8
Mauer	Joseph Horsch U.	8	..	..	10
	Johannes Steiner U.	..	..	..	2
	Abraham Kaufmanns wittib Susanna	1	..	..	2
Angelloch	Jacob Schellenberger S.	..	..	..	1
	Michel Brand U.	6	..	..	8
	Michel Brand U.	2	..	2	..
	Benedict Fischer U.	6	..	..	8
Schatthausen	Daniel Neukorn U.	5	..	..	7
	Abraham Kaufmann U.	2	..	..	4
	Jacob Horsch U.	2	..	..	4
	Henrich Kaufmann U.	2	..	..	4
Baÿerthal	Peter Ewÿ U.	6	..	..	8

Zuzenhausen	Johann Muselmann U.	4	..	1	7
	Henrich Landes U.	6	..	..	8
	Johann Bechtel U.	3	..	..	5
	Georg Bechtel U.	4	..	..	6
Meckesheim	Hannss Bletscher U. nebst seiner Mutter	1	..	..	4
	Samuel Bletscher U.	5	..	..	7
Daÿspach	Jacob Kaufmann V.	1	..	..	2
	David Kaufmann U.	2	..	..	4
	Magdalena Kaufmannin wittib	2	..	..	3
Helmstadt	Ulrich Neukommet U.	6	..	1	9
	Abraham Schmuz U.	4	..	..	6
	Johannes Schmuz U.	3	..	..	5
Nussloch	Johannes Frehlmann	3	..	1	6
Waldorff	Jacob Muselmann U.	5	..	1	8
Rohrbach	Jacob Fehlmann	6	1	1	10
Bruchhausen	Melchior Fehlmann U. Nb. diesse Kinder seynd ausgewiesen	2	2	1	6
	Johannes Graff U.	4	2	..	8
	Isaac Becker U.	4	..	1	7
	Joahnnes Bühler U.	5	..	1	8
	Johannes Bachmann U.	5	2	1	10
	Michel Komet ein taglöhner S.	..	..	..	1
Warschauer Hof beÿ Reÿlingen	Henrich Berger U.	4	..	..	6
	Abraham Beers wittib	2	1	..	4
Brühl	Jacob Hackmann U.	3	1	..	6
	Peter Bucker U.	2	1	..	5
	Johannes Schwarz U.	4	..	1	7
	Johannes Mellinger U.	1	..	1	4
	Casper Lehmann U.	4	..	..	6
	Johannes Fehlmann U.	..	2	..	4
	Gerhard Becker U.	4	..	..	6
Alt Wissloch	Michel Bachmann U.	4	1	1	8
	Jacob Freÿ U.	4	..	1	7
	Henrich Wagner U.	1	..	1	4
	Samuel Fleschers wittib Barbara	2	..	..	3
	Tobias Hodels wittib Rosina	5	..	..	6
Lautern Eselsfürth	Lorentz Walder U. nebst alter schwieger Mutter	3	..	..	6

Brennerhof	Hanns Jorde U.	4	1	..	7
Otterberg	Ulrich Lichti U.	6	..	..	8
Auf der Beutlers mühl	Christian Rubel U.	3	..	..	5
	Jacob Beutlers wittib Maria	2	..	..	3
Auf der Metzer Schwaner Hof	Peter Rubel V.	2	..	..	3
	Johannes Rubel U.	3	..	..	5
	Christian Rubel U.	..	..	..	2
Dreherdahler Hof	Johannes Hefli U.	3	..	..	5
	Johannes Hefli U.	..	..	..	2
Horter Hof	Henrich Burgholder U.	9	..	..	11
Imbsweiler Hof	Jacob Lich(ti) U.	6	..	..	8
	Jacob Eimann U.	7	..	..	9
Kühbörnges Hof	David Latscha U.	4	..	..	6
Unterschernauer Hof	Jacob Leopold U.	4	..	..	6
Mickenhof bei Todenbach	Jacob Latscha S.	..	1	1	3
Enkenbach	Henrich Würtz U. nebst schwieger mutter	2	..	..	5
Frankenstein	Jacob Schnebel V.	2	..	..	3
	Jacob Kitzinger U.	..	..	..	2
	Johannes Kitzinger U.	2	..	..	4
	Johannes Kitzinger V.	..	..	..	1
Hochspeyer	Leonard Becker U.	2	..	..	4
Münchhof	Johannes Würtz U.	..	..	..	2
	Würtzen wittib	..	..	1	1
	Summa	67	2	1	114
Lindenfels	ibidem Daniel Joder U.	5	..	..	7
Mossbach Sintzheim	Christian Binckel U.	6	..	..	8
Rügen	Samuel Freyen wittib Barbara	3	..	..	4
	Martin Freÿ U.	4	..	..	6
	Henrich Trunck (Funck) U.	2	..	1	5
	Summa	15	..	1	23
Neustad Alsheim bey Cronau	Johannes Brenemann U.	7	..	..	9
	Christian Zerger U.	4	..	..	6
	Jacob Herzel U.	6	..	..	8

Duttweiler	Johannes Lichti U.	7	..	..	9
	Isaac Berchtoldt U.	1	..	..	3
Eppstein	Christian Goebels U.	3	..	..	5
	Christian Staufer U.	5	1	..	7
	Christian Rogi U.	3	..	..	5
	Jacob Hoehr U.	2	..	..	4
	Jacob Rohrs wittib	3	..	..	4
	Henrich Rohrs wittib	4	..	..	5
	Samuel Hegi U.	1	..	..	3
	Christian Jodter U.	5	..	..	7
	Christian Hirschberger U.	3	..	..	5
	Jacob Jodter U.	..	..	..	2
	Johannes Herfler U.	..	..	..	2
	Johannes Blumm U.	..	..	..	2
	Jost Krehbühl U.	5	..	..	7
Friedelsheim	Johannes Schwarz U.	3	..	..	5
	Christian Peri U.	1	..	..	3
	Daniel Brennemann U.	6	..	..	8
	Johannes Laÿsi U.	6	..	..	8
	Abraham Ellenberger U.	4	..	..	6
	Abraham Rieser U.	4	..	..	6
	Johannes Strohm U.	4	..	..	6
	Jacob Lichti U.	3	..	..	5
Goenheim	Abraham Ellenberger U.	9	..	..	11
Boehl	Christian Bechtel U.	7	..	..	9
Muspach	Johannes Jotterer U.	1	..	..	3
Neustadt	Jacob Mellinger U.	7	..	..	9
Neidenfels	Jacob Germann U.	4	..	..	6
Oggersheim	Jost Jotter U.	2	..	..	4
	Va lentin Schmutz U.	3	..	..	5
Mutterstadt	Jacob Lindig U.	2	..	..	4
	Jacob Rutt U.	4	..	..	6
	Jacob Danner U.	3	..	..	5
Friesenheim	Christian Staufer U.	4	..	..	6
	Jacob Hackmann U.	10	..	..	12
	Henrich Graff U.	..	..	..	2
	Christian Eichert U.	2	..	..	4
	Jacob Hassler U.	3	..	..	5
	Oberholzers wittib	2	..	..	3
Hemshoff	Johannes Mellinger U.	2	..	..	4
	Johann Jacob Mellinger U.	3	..	..	5
	Johannes Teuschen wittib	4	..	..	5
Gräfenau	Peter Graff U.	7	..	..	9
	Johannes Peter Graff U.	1	..	..	3
	Joseph Graff U.	..	..	..	2
Peters Au	Ulrich Herschler U.	5	..	..	7

Scharr Au	Isaac Gut U.	1	..	..	3
	Johannes Dahlem U.	3	..	..	5
Wachenheim	Johannes Berchdolt U.	6	..	..	8
	Johannes Finger U.	1	..	..	3
	Jacob Strohm U.	..	..	..	2
Walzheim	Henrich Suter U.	3	..	..	5
Bechingen	Johannes Ellenberger &.	1	..	..	3
Branchweiler	Abram Eglÿ U.	9	..	..	11
Hof zu Neustadt	Jacob Eglÿ U.	2	..	..	4
	Jacob Dester U. hat seinen Bruder zum knecht	4	1	..	7
	Christian Hege U. hat seinen Bruder zum knecht	4	1	..	7
	Jacob Hirschl U. nebst Schwester zur Magd	3	..	1	6
	Johannes Ellenbergers wittib Nb. ist ein Enkelein darbey	3	..	..	4
	Summa	221	2	1	345
Stadt Heidelberg Guten Leuths Hof allda	Samuel Maÿer	4	..	..	5
Mannheim	Johann Georg Bechtels wittib	1	1	..	3
	Christian Neukommets wittib	4	..	..	5
	Henrich Maÿer U.	..	..	..	2
	Johannes Hassart U.	2	..	..	4
	Martin Mellinger U.	..	1	1	4
	Friedrich Mellinger U.	2	..	..	4
	Johann Jacob Hackmann V.	..	1	1	3
	Christian Schumacher V.	1	-	1	3
	Johannes Schumacher U.	2	..	1	5
	Jacob Hunzinger U. nebst seiner Mutter	1, 3	..	1	7
	Gerbers nachgelassene	3	..	..	3
	Mathes Bonn U.	3	..	..	4
	Joseph Graff U.	..	..	..	2
	Abraham Teutsch U.	3	..	..	5
	Johannes Kohler U.	1	..	1	4
	Johannes Graff U.	2	..	..	4
	Jacob Bletscher U.	1	1	..	4
		28	4	6	72
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GENERAL DESIGNATION

über
sembtliche in dem Oberambt

NEUSTATT

sich befündtlicher Menonisten familien
und in wieviel personen dieselbe bestehen
1759

No.	Communen	familien	personen
1.	Alsheim bei Cronau	3	20
2.	Duttweyler	2	12
3.	Edenkoben	..	....
4.	Eppstein	11	57
5.	Elmstein	..	....
6.	Fridelsheim	9	55
7.	Gimeldingen	..	....
8.	Gönnheim	1	11
9.	Hassloch	..	....
	Böhl	1	9
	Iggellheim	..	....
10.	Harrdt	..	....
11.	Lachen	..	....
12.	Lambsheim	..	....
13.	Musshbach	1	3
14.	Mockenheim	..	....
15.	Neustadt	1	9
16.	Neydenfelss	1	6
17.	Oggersheim	2	9
	Mutterstatt	3	15
	Friesenheim	6	32
	Hembshof	3	14
	Gräfenau	3	14
	Petersau	1	7
	Scharrau	2	8
18.	Wachenheim	3	13
19.	Waltzheim	..	....
20.	Wintzingen	..	....
21.	Weijdenthal	..	....
22.	Huderheim	..	....
23.	Schauernheim	..	....
24.	Bechingen	1	3
25.	Branchweyler Hospital	6	39
	Summa	61	339

Neustatt den 26ten May, 1759 Lauheimer

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Tabula Summaria (May 1759)

No.	Nomina Singulorum	Verheyrathet	Wittiben	Kinder	Knecht	Mägd	Summa sambtlichen seelen	Jahr und Tag der Schutzannahm	Treibende Nahrung
1.	Johann Georg Bechtel	.....	Wit.	1	1	..	3	den 18ten	Leinenweber
2.	Christian Neukommet	.....	wit.	4	..	..	5	Jan. 1726	Brandwein-brennerey
3.	Henrich Mayer	verh.	.....	..	..	..	2	den 18ten Jan. 1751 ohne Schutz	und Ackerbau Taglöhner
4.	Johannes Hassart	verh.	.....	2	..	..	4	den 22ten Sept. 1735	Brandwein-brenner
5.	Martin Mellinger	verh.	.....	..	1	1	4	den 12ten Feb. 1735	Brandwein-brenner
6.	Friedrich Mellinger	verh.	.....	2	..	..	4	den 11 May	
7.	Johann Jacob Hackmann	.....	Witbr	..	1	1	3	1751 die Freiheit schalten	Uhrmacher
8.	Christian Schuhemacher	.....	"	1	..	1	3	den 4ten Juny 1753	Brandwein-brenner
9.	Johannes Schuhemacher	verh.	.....	2	..	1	2	den 26. November 1754 den 16. Sept. 1754	Brandwein-brenner treibt nichts
10.	Jacob Hunzinger	verh.	.....	3	..	1	6	den 22. Februar 1753	und ist bey seinem Vatter
11.	——— Hunzinger	.....	Wit.	..	..	..	1	ist eine alte Frau	Weinhändler so bey ihrem
12.	Gerbers Wittib so verstorben		.....	3	..	..	3	.....	Sohn
13.	Mathes Bonn	verh.	.....	3	..	..	5	den 3. Marty 1748	Taglöhner
14.	Jacob Graff	"	.....	..	..	..	2	den 17.Marty 1753	Haaberhändle
15.	Abraham Teutsch	"	.....	3	..	..	5	den 12. Juny 1749	Brandwein-brenner
16.	Johannes Kohler	"	.....	1	..	1	4	den 16. August 1734	Brandwein-brenner
17.	Johannes Graff	"	.....	2	..	..	4	den 13. Juny 1755	Brandwein-brenner
18.	Jacob Bletscher	"	.....	1	1	..	4	den 1. Februar 1743	Brandwein-brenner
		12	5	28	4	6	67		

ATTENDANCE IN MENNONITE SCHOOLS AND COLLEGES 1939-1940

SILAS HERTZLER

Attendance at Mennonite schools and colleges in the United States and Canada is herewith summarized for the school year 1939-40 and for the summer of 1939. Fifteen schools are included. The number of schools is one less than 1938-39, because it was decided to continue the study annually only for the institutions which are regularly organized for a school year of at least eight months. Two schools that reported for 1938-39 are not included for this reason. One school previously included did not report. We are glad to welcome again statistics from two schools which reported in previous years, but did not report last year. The schools reporting are:

Bethel College, North Newton, Kansas
Goshen College, Goshen, Indiana
Eastern Mennonite School, Harrisonburg, Virginia
Bluffton College, Bluffton, Ohio
Hesston College and Bible School, Hesston, Kansas
Tabor College, Hillsboro, Kansas
German-English Academy, Rosthern, Saskatchewan
Freeman Junior College, Freeman, South Dakota
Oklahoma Bible Academy, Meno, Oklahoma
The Corn Bible School and Academy, Corn, Oklahoma
Herbert Bible School, Herbert, Saskatchewan
Tabor Bible School, Dalmeny, Saskatchewan
Mennonite Collegiate Institute, Gretna, Manitoba
Zoar Academy and Bible School, Inman, Kansas
Dinuba Bible School, Dinuba, California

Two institutions not previously granting degrees, this year conferred the Bachelor of Theology degree. There were three graduates receiving this degree at Tabor College and one at the Eastern Mennonite School. As in previous years, courses for which college credit is allowed were given at nine institutions. Two schools give the work of the freshman year only. Four of the schools are primarily junior colleges, though two of these four have a few senior college students, chiefly in the Bible department.

Table I gives the total enrollment. The range of attendance is from 21 at the Dinuba Bible School to 524 at Bethel College. The

total of 2,792 is 15 less than in 1938-39, with one less school included in the study. Tables II and III list in detail by classes the students on both high school and college levels. The increase in college enrollment of 113, contrasts with an increase of 16 for the previous year. College enrollments increased slightly in seven schools; one reported the same enrollment as in the previous year; one school showed a decrease.

The enrollment of all students below college level shows a decrease of 128. This is due to the fact that those institutions previously reporting, but not included this year, were all schools on the high school level. There was an increase in the total combined college enrollment in each class except the sophomore class.

Table IV shows that there were 57 less Mennonite students than for the year 1938-39. However, for the schools that are included in the report, there was an increase, the decrease being due to the omission of the short-term schools. Non-Mennonite attendance increased slightly. Mennonite students attending these schools come from 27 states, from five provinces of Canada and from four foreign countries. Argentina and Paraguay were the countries of South America added to the list of the previous year. Non-Mennonite students were at home in 21 states and in 3 provinces of Canada.

Mennonite students of college grade have increased from 937 to 1,035—a total of 98. As previously, a decrease is shown in Mennonite attendance of students below college level. Hesston College reported 19 spring term students, which are here listed as members of the summer session. An increase in summer attendance is reported at each of the other schools conducting summer schools. Table XI shows that women students outnumber the men in most of the schools. Bluffton College has reversed itself on this point over its previous report. Table XIII summarizes degrees and diplomas given. Bluffton College and Bethel College granted music degrees, in addition to the five other bachelor's degrees reported previously. Bethel College did an unusual thing too for a small college in conferring an honorary Doctor of Science degree.

Table I

Total Enrollment in Mennonite Schools and Colleges 1939-40

School	College	Academy	Bible	Other Depart-ments	Total Enrollment
Bethel College	496	...	...	28	524
Goshen College	405	...	104[1]	...	509
Eastern Mennonite School	59	188	77[1]	18[2]	342
Bluffton College	280	...	...	46[5]	326
Hesston College and Bible School	73	111	91[1]	10	285[3]
Tabor College	108	53	...	...	161
Freeman Junior College	82[4]	75	...	...	157
German-English Academy	27	45	29	...	101
Oklahoma Bible Academy	...	70	7	...	77
Corn Bible School and Academy	...	72	...	...	72
Herbert Bible School	...	67	...	...	67
Tabor Bible School	...	65	...	...	65
Mennonite Collegiate Institute	30	32	...	...	62
Zoar Academy and Bible School	...	23	...	...	23
Dinuba Bible School	...	21	...	...	21
	1560	822	308	102	2792

1 Bible students for six weeks only.

2 Bible Correspondence students; *E. M. S. Bulletin, Annual Catalog* 1940-41, p. 101.

3 Hesston College and Bible School *Bulletin,* May, 1940, p. 50.

4 Nine are correspondence students.

5 Music and art students.

Table II

Enrollment by Classes, College Students, Mennonite Schools and Colleges 1939-40

College	Seniors	Juniors	Sopho-mores	Freshmen	Special	Summer	Other Depts.	Total
Bethel	59	68	72	150	35	112	..	496
Goshen	35	50	68	112	59[1]	75	6[2]	405
Bluffton	33	44	58	86	14	45	..	280
Tabor	..	..	37	56	15	..	..	108
Freeman	..	..	14	59	..	..	9[4]	82
Hesston	..	..	16	35	3	19[3]	..	73
E. M. S.	3	4	12	33	7	..	..	59
M. C. I.	..	..	..	30	..	..	..	30
German-English	..	..	..	27	..	..	..	27
	130	166	277	588	133	251	15	1560

[1] Part time students.

[2] Five post graduate students; one correspondence student.

[3] Spring term students.

[4] Correspondence students.

Table III

Enrollment by Classes, Students Not of College Grade, 1939-40

	High School Classes						
School	Seniors	Juniors	Sopho-mores	Freshmen	Bible	Other Depts.	Total
E. M. S.	48	35	39	63	77[1]	21	283
Hesston	32	22	21	35	91[2]	11[3]	212
Goshen	..	..	..	..	104[1]	..	104
Oklahoma	19	7	16	28	7	..	77
Freeman	18	12	21	23	..	1	75
German-English	..	28	9	8	29	..	74
Corn	10	27	16	19	..	..	72
Herbert	..	5	23	39	..	..	67
Tabor Bible School	..	11	21	33	..	..	65
Tabor College	15	12	11	6	..	9[4]	53
Bluffton	..	..	..	..	..	46[5]	46
M. C. I.	..	17	10	5	..	..	32
Bethel	..	..	..	..	..	28[6]	28
Zoar	..	..	15	8	..	..	23
Dinuba	..	..	12	9	..	..	21
	142	176	214	276	308	116	1232

[1] Special Bible Term students for six weeks.

[2] Seventy-four Special Bible Term students for six weeks only. Seventeen in Christian Workers' Course.

[3] Ten correspondence students, one academy special student.

[4] Unclassified.

[5] Fine arts students not of college grade.

[6] Music and art students.

Table IV

MENNONITE STUDENTS IN MENNONITE SCHOOLS AND COLLEGES 1939-40

Denomination	Goshen	Bethel	E. M. S.	Hesston	Tabor College	Bluffton	Freeman	Ger. Eng.
(Old) Mennonites	368	5	325	228	..	4	..	1
General Conference	3	319	2	26	8	103	75	79
Mennonite Brethren	..	13	..	..	102	..	4	9
Krimmer Menn. Brethren	..	3	..	..	16	..	15	..
Mennonites Unclassified	..	..	..	..	..	5	28	..
Menn. Brethren in Christ	10	..	..	..	..	..	..	..
Evangelical Menn. Breth.	..	6	..	..	9	..	2	..
Amish Mennonites	..	..	13	1	..	..	..	..
Central Conference	7	..	..	..	..	13	..	..
Defenseless	1	1	..	..	..	5	..	..
Sommerfelder	..	..	..	1	..	..	..	..
Kleine Gemeinde	..	..	..	..	2	..	..	..
	389	347	340	256	137	130	124	89

Table IV—Continued

Denomination	Oklahoma	Corn	Tabor Bible	M. C. I.	Herbert	Zoar	Dinuba	Total
(Old) Mennonites	..	..	..	..	..	..	..	931
General Conference	76	1	14	36	3	1	..	746
Mennonite Brethren	..	68	29	18	37	..	21	301
Krimmer Mennonite Brethren	..	..	1	..	..	22	..	57
Mennonites Unclassified	..	..	..	..	..	..	..	33
Mennonite Brethren in Christ	..	..	21	..	..	..	..	31
Evangelical Menn. Breth.	..	..	..	..	..	..	..	17
Amish Mennonites	..	..	..	..	..	..	..	14
Central Conference	..	..	..	..	..	..	..	20
Defenseless	..	..	..	..	..	..	..	7
Sommerfelder	..	..	..	3	1	..	..	5
Kleine Gemeinde	..	..	..	..	..	..	..	2
	76	69	65	57	41	23	21	2164

Table V

Non-Mennonite Students in Mennonite Schools and Colleges 1939-40

Denomination	Bluffton	Bethel	Goshen	Freeman	Hesston	Tabor	Herbert	German English	M. C. I.	Corn	E. M. S.	Oklahoma	Total
Methodist	58	47	28	2	10	..	..	1	..	..	..	..	146
No Church	3	12	5	..	5	15	25	..	..	..	..	..	65
Presbyterian	22	23	9	4	2	..	..	..	..	..	..	..	60
Baptist	13	12	5	2	1	5	1	..	1	..	2	..	42
Brethren	1	3	37	..	..	..	..	..	..	..	..	..	41
Evangelical	6	6	7	1	6	2	..	3	..	3	..	..	34
Lutheran	8	5	4	12	..	..	..	1	2	..	..	..	32
Christian	3	20	5	1	1	..	..	..	..	..	..	1	31
Not given	6	12	4	4	3	..	..	..	..	..	..	..	29
Roman Catholic	15	8	3	..	..	..	..	1	..	..	..	..	27
United Brethren	20	4	..	1	..	1	..	..	..	..	..	..	26
Reformed	17	..	2	3	..	..	..	..	..	..	..	..	22
Congregational	3	8	4	1	..	..	..	..	..	..	..	..	16
Church of Christ	10	..	..	..	..	..	..	..	..	..	..	..	10
Episcopal	1	4	3	..	..	..	..	2	..	..	..	..	10
Nazarene	..	4	..	..	1	..	..	..	..	..	..	..	5
Friends	3	1	1	..	..	..	..	..	..	..	..	..	5
Church of God	2	1	..	1	..	1	..	..	..	..	..	..	5
Christian Science	..	1	3	..	..	..	..	..	..	..	..	..	4
Chr. Missionary Alliance	3	..	..	..	..	..	..	..	..	..	..	..	3
United Ch. of Canada	..	..	..	..	..	..	..	2	2	..	..	..	4
Seventh Day Adventist	..	..	..	1	..	..	..	1	..	..	..	..	2
Interdenominational	1	1	..	..	..	..	..	..	..	..	..	..	2
Disciples of Christ	1	..	..	..	..	..	..	..	..	..	..	..	1
Hebrew	..	1	..	..	..	..	..	..	..	..	..	..	1
Salvation Army	..	1	..	..	..	..	..	..	..	..	..	..	1
United Presbyterian	..	1	..	..	..	..	..	..	..	..	..	..	1
Evan. Reformed	..	1	..	..	..	..	..	..	..	..	..	..	1
Greek Catholic	..	..	..	..	..	..	..	1	..	..	..	..	1
Missionary	..	1	..	..	..	..	..	..	..	..	..	..	1
	196	177	120	33	29	24	26	12	5	3	2	1	628

Table VI

STATES, PROVINCES AND COUNTRIES FROM WHICH MENNONITE STUDENTS COME, MENNONITE SCHOOLS AND COLLEGES, 1939-40

States	Goshen	Bethel	E. M. S.	Hesston	Tabor	Bluffton	Freeman	German English	Oklahoma	Corn	Tabor Bible	M. C. I.	Herbert	Zoar	Dinuba	Total
Kansas	7	278	1	131	77	17			4					23		521
Pennsylvania	32	2	150	4	4	17		81			65		41			203
Saskatchewan	94	6	17	2	20	78			69	68						193
Ohio	1	3	2	3	1	11	111					56			21	191
Oklahoma	148	5	118	5	3	5		1								167
Indiana	50	2		27	10	2	6									165
South Dakota	19	14	1	14	8	22		4				1				119
Virginia	3	8	1	2	1	15										118
Illinois	4	1	8	2	1											60
Manitoba	2	1	2	1	1											59
Iowa	5	3	18	2		2										48
Nebraska	6	1	8	2		2										46
California	1	7	8	7								1				41
Oregon	3	8	2	4				4								28
Colorado	1	2	6	6		1	1									24
Maryland	4	3	4	3	1	1			3	1						20
Michigan	1	1	5	5	5			3								17
Ontario	1	1	6	1	2		5									17
Minnesota	1	1	1	1												15
Idaho	1	1	1	1												15
Missouri	1	1	1	1												12
Montana	1	1	1	1												12
North Dakota	1	1	1	1												11
New York	1	1	1	1												10
Alberta	1	1	1	1												8
India	1	1	1	1												7
Mississippi	1	1	1	1												5
Texas	1	1	1	1												5
Not given	1	1	1	1												5
British Columbia	1	1	1	1												4
Delaware	1	1	1	1												3
Washington	1	3	1	1												3
Africa	1	1	1	1												2
Arkansas	1	1	1	1												2
Tennessee	1	1	1	1												1
Paraguay	1	1	1	1												1
Argentina	1	1	1	1												1
	389	348	340	256	135	125	124	89	76	69	65	57	41	23	21	2158

Table VII

States, Provinces, and Countries from which Non-Mennonite Students Come, Mennonite Schools and Colleges 1939-40

States	Bluffton	Bethel	Goshen	Freeman	Hesston	Tabor	Herbert	German English	M. C. I.	Corn	E. M. S.	Oklahoma	Total
Kansas	..	163	..	..	22	13	..	..	..	..	..	..	198
Ohio	185	..	3	..	..	..	..	..	..	..	..	..	188
Indiana	1	2	105	..	..	..	..	..	..	..	..	..	108
Saskatchewan	..	..	..	..	..	1	25	12	..	..	..	..	38
South Dakota	..	..	..	29	..	..	..	..	..	..	..	..	29
Oklahoma	..	3	..	..	..	3	..	..	..	3	..	1	10
Pennsylvania	6	2	1	..	..	..	..	..	..	..	1	..	10
Statistics not given	..	..	4	4	..	..	..	..	..	..	..	..	8
Illinois	4	1	2	..	..	..	..	..	..	..	..	..	7
Manitoba	..	1	..	..	..	..	1	..	5	..	..	..	7
Colorado	..	..	1	..	4	..	..	..	..	..	..	..	5
British Columbia	..	1	..	..	..	3	..	..	..	..	..	..	4
Michigan	..	..	2	..	..	1	..	..	..	..	..	..	3
West Virginia	3	..	..	..	..	..	..	..	..	..	..	..	3
New York	1	..	..	..	2	..	..	..	..	..	..	..	3
North Dakota	..	..	..	..	..	2	..	..	..	..	..	..	2
Iowa	..	..	1	..	1	..	..	..	..	..	..	..	2
Minnesota	..	1	..	..	..	1	..	..	..	..	..	..	2
Arizona	..	1	..	..	..	..	..	..	..	..	..	..	1
Louisiana	..	..	1	..	..	..	..	..	..	..	..	..	1
Missouri	..	1	..	..	..	..	..	..	..	..	..	..	1
Nebraska	..	..	..	..	..	1	..	..	..	..	..	..	1
New Jersey	1	..	..	..	..	..	..	..	..	..	..	..	1
Virginia	..	..	..	..	..	..	..	..	..	..	1	..	1
Wyoming	..	..	..	..	..	1	..	..	..	..	..	..	1
	201	176	120	33	29	26	26	12	5	3	2	1	634

Table VIII

Mennonite Students of College Grade, Mennonite Schools and Colleges, 1939-40

School	Men	Women	Total
Bethel	132	133	332[1]
Goshen	140	145	285
Bluffton	57	33	106[2]
Tabor	44	48	92[3]
Hesston	28	51	79
E. M. S.	34	25	59
Freeman	23	29	52
M. C. I.	17	13	30
German-English	..	..	27[4]
	491	484	1062

[1] Detailed statistics for 67 students not given.

[2] Detailed statistics of 16 students not given.

[3] Two Kleine-Gemeinde students not included in Table VIII or Table IX.

[4] Detailed statistics not given.

Table IX

Mennonite Students Not of College Grade, Mennonite Schools and Colleges, 1939-40

School	Men	Women	Total
E. M. S.	101	180	281
Hesston	85	92	177
Goshen	51	53	104
German-English	..	..	89[1]
Oklahoma	39	37	76
Freeman	40	32	72
Corn	30	39	69
Tabor Bible	30	35	65
Tabor College	12	31	43
Herbert	16	25	41
M. C. I.	..	..	27[1]
Zoar	10	13	23
Dinuba	11	10	21
Bluffton	6	13	19
Bethel	6	9	15
	427	556	1122

[1] Detailed statistics not given.

Table X

Summer Session, 1939 Mennonite Schools and Colleges

School	Men	Women	Total
Bethel	43	102	145
Goshen	50	66	116[1]
Bluffton	32	35	67[2]
Hesston	6	13	19[3]
	131	216	347

[1] Includes Spring Term students.
[2] 22 of these students were not of college grade.
[3] Spring Term students.

Table XI

Total Attendance, Men and Women, Mennonite Schools and Colleges, 1939-40

School	Men	Women	Total
Bethel	240	284	524
Goshen	239	270	509
E. M. S.	137	205	342
Bluffton	178	148	326
Hesston	125	160	285
Tabor College	71	90	161
Freeman	64	84	157[1]
German-English	..	..	101[2]
Oklahoma	39	38	77
Corn	33	39	72
Herbert	27	40	67
Tabor Bible	30	35	65
M. C. I.	37	25	62
Zoar	10	13	23
Dinuba	11	10	21
	1241	1441	2792

[1] Detailed statistics not given for nine students.
[2] Detailed statistics not given.

Table XII

Comparative Enrollment Statistics, 1928-39

Year	Mennonite	Non-Mennonite	College	Academy	Bible	Other Depts.	Total
1928-29	1025	513	847	569	..	122	1538
1929-30	1259	708	1085	609	..	273	1967
1930-31	1515	665	1234	710	110	126	2180
1931-32	1337	591	944	522	259	203	1928
1932-33	1135	538	906	416	277	74	1673
1933-34	1259	476	921	348	402	64	1735
1934-35	1742	530	1025	550	502	195	2272
1935-36	2274	574	1151	1050	470	177	2848
1936-37	2640	496	1242	948	800	146	3136
1937-38	2258	680	1431	821	542	144	2938
1938-39	2221	586	1447	690	530	140	2807
1939-40	2164	628	1560	808	308	116	2792

Table XIII

Diplomas Given and Degrees Granted, Mennonite Schools and Colleges 1939-40

	Bethel	Goshen	Bluffton	Tabor	E. M. S.	Hesston	Freeman	Oklahoma	Corn	Tabor Bible	Herbert	Zoar	Dinuba	Total
B. A.	40[1]	21	29	..	..	..	..	..	..	..	..	..	..	90
B. S. in Education	..	19	..	..	..	..	..	..	..	..	..	..	..	19
B. of Music	2	..	6	..	..	..	..	..	..	..	..	..	..	8
Th. B.	..	2	..	3	1	..	..	..	..	..	..	..	..	6
B. S. in Home Economics	4	..	..	..	..	..	..	..	..	..	..	..	..	4
B. S. in Industrial Arts	2	..	..	..	..	..	..	..	..	..	..	..	..	2
Junior College	..	..	..	11	7	20	5	..	..	..	..	..	..	43
Two Year Normal	..	30	..	15	6	..	6	..	..	..	..	..	..	57
Advanced Bible	..	..	..	..	2	..	..	..	..	..	..	..	..	2
One Year Normal	..	..	..	..	..	..	41	..	..	..	..	..	..	41
Academy	..	..	..	13	44	26	31	11	8	..	..	..	..	133
Bible Academy (3 yrs.)	..	..	..	..	..	..	..	3	24	11	5	..	..	43
Bible Academy (2 yrs.)	..	..	..	..	4	..	..	5	..	..	..	15	..	24
Elementary Bible (2 yrs.)	..	..	..	..	..	..	..	..	..	..	..	..	9	9
Elementary Bible (1 yr.)	..	13	..	..	..	..	..	..	..	..	..	..	..	13
Bookkeeping	..	..	..	2	..	..	..	..	..	..	..	..	..	2
Secretarial Certificate	..	..	..	2	..	..	..	..	..	..	..	..	..	2
S. S. Tea. Training Cert.	..	10	..	..	..	..	..	..	..	..	..	..	..	10
Totals	48[1]	95	35	46	64	46	83	19	32	11	5	15	9	508

[1] One honorary D. Sc. degree conferred.

BOOK REVIEWS

Churches and Sects of Christendom. By J. L. Neve, Hamma Divinity School of Wittenberg College, Springfield, Ohio. Published by the Lutheran Literary Board, Burlington, Iowa, 1940. $4.50.

Professor Neve has undertaken a huge task. It is no small matter to attempt to survey Christendom, treating its various branches from a historical standpoint as well as giving a present-day survey of them. It is even more difficult to maintain throughout such a survey a spirit of understanding and tolerance. Not every writer would speak of "The genius . . . of the existing churches" (p. 21). It requires much more effort to understand a religious group, than to criticise it. Dr. Neve has tried to understand the churches and sects of Christendom. "The aim of the author throughout," he says, "has been at fairness in his critical estimates" (p. 22). More than forty years of teaching and study have given the writer an understanding grasp of Christendom's numerous branches.

The book is encyclopedic in character. Thirteen chapters treat the major Christian bodies in the following order: 1. Eastern Orthodox; 2. Roman Catholic; 3. Old-Catholic; 4. Lutheran; 5. Reformed and Presbyterian; 6. Anglican and Episcopal; 7. Methodist; 8. Union Bodies (Disciples, Church of Christ, United Church of Canada, etc.); 9. Congregationalist; 10. Baptists and their Relatives; 11. Quaker; 12. Unitarian and Universalist; 13. Adventist. Chapter 14 treats of such independent and unrelated groups as the Plymouth Brethren, the Church of God, and Jehovah's Witnesses, as well as such semi-Christian groups as the Mormons and Christian Scientists. The book contains 623 pages of text, as well as an index of eleven pages. The chapters, apart from the one on the Lutherans, average about thirty-seven pages each; Lutherans receive ninety-three pages.

In a work of this type the author cannot, and need not necessarily, conceal his own point of view. It is evident, for example, in his introductory discussion which treats, among other topics, the vexatious question of "church" versus "sect." On this topic the author suggests several earmarks of a sect: 1. Numerical smallness. 2. Special tenets resting on a peculiar exegesis (or lack of exegesis). 3. The effort to realize a "congregation of the truly regenerated"; 4. Proselyting practises. 5. Various types of nonconformity to the world, including nonresistance to force. 6. Views generally held by Christians to be heretical. From the author's standpoint, that of a member of a large Christian church, these characteristics undoubtedly apply to the groups generally considered as sects. But not one of these earmarks is absolutely reliable. Is it not conceivable, one might ask, that a small group might be less "heretical," than a major denomination? Was not the apostolic church composed of communities of regenerated people? Cannot something be said in support of the view that the ethic of the New Testament does not permit participation in violence and mass murder? The reviewer therefore appreciates Dr. Neve's concluding remarks: "The

traits are not exclusive. They overlap and combine with others. Ecumenicity may develop. The historic churches may have sectarian features" (p. 41).

The present reviewer is especially interested in section I of Chapter Ten, which treats of the Mennonites. The author has gone to some pains to list every American branch, down to the Stauffer Mennonites, 150 members strong. On the whole, the treatment of the American Mennonite branches, however, is more accurate than the introductory observations and the résumé of European Mennonite history. Let us first note a few errors, some probably merely typographical, under "The Mennonites in America." S. Bender (p. 508) should read, Harold S. Bender. The date, 1927, on line 6 (p. 508) should be deleted. C. H. Smith's second title on p. 508 should read, *The Mennonites.* John Horsch is twice referred to as J. Hoesch (pp. 504, 508). The word "Amish" should be deleted on line 7 of the first numbered paragraph on p. 508. The reviewer wishes that Dr. Neve could have consulted the three major yearbooks of the Mennonites (American, Dutch, and German)—see THE MENNONITE QUARTERLY REVIEW, XIV, 1 (Jan. 1940) pp. 55-63, in preparing his statistics. He would have found the following figures for the chief branches of the American Mennonites: Mennonite Church, 58,000; General Conference Mennonite Church of North America 35,200; Mennonite Brethren, 15,000; Old Order Amish Mennonites, 10,500; Mennonite Brethren in Christ, ca. 10,000. All figures refer to baptized members. The author's concluding remarks on p. 514 represent a fair grasp of American Mennonitism.

The present reviewer is not satisfied with the account given of the origin of the Mennonite Church in Europe. In spite of the citation from so outstanding a Mennonite historian as John Horsch (note on p. 504) the author proceeds to reproduce many of the old polemical misrepresentations of the sixteenth-century state theologians. The Zurich Anabaptists, led by Conrad Grebel, and correctly named "Swiss Brethren," were not theologians of the "inner light" (p. 504). It is true that in many points they agreed with the Zwinglians in their struggles with the Lutherans. But the Swiss Brethren founded their church (while the Zwinglians were still observing the Roman Catholic mass) because of their determination to follow resolutely the teachings of the objective Word of God, the letter of the Bible. Neither the Swiss Brethren nor the Dutch Obbenites, the two original groups which gave rise to the Mennonite Church, were in any way responsible for Thomas Muenzer's views nor for the extravagances and vagaries of the Muensterites. Menno Simons promulgated the views of the Obbenites; he was not the leader of a reformed Muensterism. Neither the followers of Conrad Grebel nor those of Obbe Philips were Chiliasts; they were sane believers on Christ whose chief failing was in not building their theology in such a way as to win political support. They believed too strongly in the necessity of complete obedience to the words of Christ and His apostles to compromise their position. This point of view is totally lacking in the author's treatment.

Professor Neve has attempted a gigantic task and in the main has succeeded admirably in his undertaking. The book deserves a wide reading. It will be especially valuable as a reference work for colleges and libraries.

Goshen College John C. Wenger.

For Conscience Sake. A Study of Mennonite Migrations Resulting from the World War. SANFORD CALVIN YODER, S. T. D., D. D. Published by The Mennonite Historical Society, Goshen College, Goshen, Indiana. Pages xx, 300.

The poets have long been trying to tell us that conscience makes cowards of everybody, and that conscience and cowardice are really the same thing. It is possible that this might be true of the guilty or uneasy conscience, that conscience which regards not or goes against the will of God. It is clearly not true of that "conscience toward God" of which the apostle Peter wrote in his First Epistle. This kind of a conscience makes heroes instead of cowards.

That people will suffer and endure hardship in order to have a good conscience toward God has been demonstrated many times in history before now. This book is another large-scale proof that the martyr spirit has not yet perished from the earth. There are still living those who count not dear to themselves their homes, native land, comfort, ease in order that they may be true to a religious ideal and may still uphold religious principles. Here is another chapter added to the roster of the heroes of faith, not unworthy successors to those in that well-known gallery in the Epistle to the Hebrews, chapter eleven.

The book is in five parts. Part One presents in brief survey the story of the origin and the distinctive principles of the Mennonites. Part Two portrays the experiences of Mennonites in different countries during the World War, 1914-1918. Part Three describes the shifting of Mennonite populations in North America as a consequence of World War experiences. Part Four constitutes nearly one-third of the entire book. It deals with the Russian Mennonite migrations. The Bolshevik revolution in Russia resulted in the uprooting and the scattering of the prosperous Mennonites of that country in various directions. The story of these migrations constitutes an epic of tragedy and heroism. It is here told in simple and unaffected language, yet with sincere sympathy and appreciation of the issues which were involved.

The concluding part of the book reviews the condition of the Mennonites in the new settlements they have formed through recent migrations, describing their present problems and difficulties, and estimating their prospects for the future. It will likely prove not without significance that through these trying experiences Mennonites have been settled in a number of countries where they were unknown before, as in Mexico, Brazil, and Paraguay. The witness to the Mennonite way of life has thus become more widely known in the world.

The Appendix at the end of the book contains extensive statistics relating to Mennonite migrations, lists of the colonies formed, financial documents, various other official documents and reports, all of which constitute a most valuable collection of important facts useful for reference.

Dr. Yoder in producing this book has made a useful and valuable contribution to Mennonite literature. His sympathetic understanding and keen appreciation of the Mennonite viewpoint makes his book a reliable record of a large chapter in recent history. The research done by the author has been exhaustive so that the work is thorough and complete.

Scottdale, Pennsylvania Edward Yoder.

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